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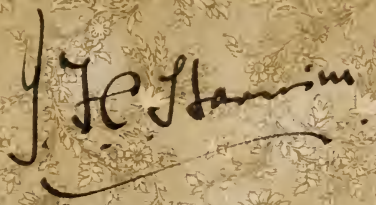

THE J. F. C. HARRISON COLLECTION OF NINETEENTH CENTURY BRITISH SOCIAL HISTORY

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# The Nature of

# Theosophical Evidence

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BY

C. W. LEADBEATER

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*A Lecture Delivered at Steinway Hall, Chicago*

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CHICAGO
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26 Van Buren Street
1903

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## THE NATURE OF THEOSOPHICAL EVIDENCE.

When the Theosophical explanation of the life after death is first presented to a man, he is often much attracted by it, but at the same time somewhat startled at the boldness and definiteness of its assertions, and he naturally asks us by what evidence we have been so strongly convinced of these truths, and how it is possible for him to obtain a similar conviction. I am always especially anxious to meet and to help in the most friendly manner a man who approaches us in this spirit, though I confess that in the aggressive and blatant sceptic I feel but little interest. When a man seems to think that he is doing me a favour by believing what I say, when he says "Convince me by doing so and so," I always feel inclined to reply, "My dear sir, why in the world *should* I convince you? Your belief or unbelief is naught to me! I state what I know to be facts; hundreds of other persons at different times and places have seen similar facts. Believe or not, as you like; what possible difference can your faith or incredulity make either to the facts or to me? It is true that it may make a good deal of difference to *you*; but that is your affair, and not mine."

But for the man who is honestly anxious to believe, and is searching for a definite basis for such belief, we have always in Theosophy the most cordial of welcomes, and it is to him that I am addressing myself in this lecture. It may perhaps be useful if I begin by explaining exactly how I myself reached that conviction, for it seems to me that the experience of a man who has sought the truth with some measure of success along certain lines can hardly fail to be of some interest and some use to others who are studying along similar lines.

*A Personal Experience.*

At the time when Theosophical truth first came in my way, I was a clergyman of the Church of England, and I might be one still if I had not begun to think about certain things of which it is not well to think if one wishes to remain orthodox. I had, as part of my duties, to prepare young men for what is called confirmation, and sometimes these young men would have doubts to be solved and questions to ask, based usually upon the works of Thomas Paine or Bradlaugh. I was always able to answer these enquiries to the satisfaction of the questioners, but not entirely to my own satisfaction, for when I thought critically over some of the arguments which I found myself using—the stock arguments which are always used—I was forced to admit that they were not such as I should have accepted in connection with any other subject. I felt that if some one came to me and offered me for any ordinary historical event the evidence that is put forward for the gospel story, I should instantly reject it as utterly insufficient. But since the whole theory of eternal salvation appeared to be based upon this alleged history, this uncertainty seemed to be a serious matter, for it left me with the uncomfortable feeling that I might be teaching that which was not true. The only thing to do was evidently to study the matter more deeply, and to see what the wise men of the Church had said on these points.

The result was very disappointing, for they have said practically nothing—nothing, that is, of any value to the enquirer. There is a great deal of vigorous assertion, and much denunciation of the wickedness of those who dare to doubt; but there is nothing whatever that would be accepted as evidence or argument in any other connection. Nothing is said that really meets any one of the difficul-

ties, and when a man's attention and critical faculty are once aroused, he sees at once that the whole scheme as proposed for his acceptance by orthodoxy is an unreasonable one, and that no shred of evidence is producible in its favour. All alleged proofs break in his hands when he subjects them to more than superficial examination, and he finds that there is no certainty for anything anywhere —a terrible thing for a man to discover with regard to the religion in which he has been brought up; for he feels as though all his convictions had been torn up by the roots, and nothing was left to him.

Personally I was not in so bad a position as many men when this came to me, because previous to this I had investigated spiritualism, and therefore I *knew* that some things were true. Still, looked at in the cold, calm light of reason, the story of the creation, of the insensate anger of the creator and of the alleged necessity of salvation from this fury by the extraordinary expedient of a vicarious atonement, all looked strange and unreasonable when divested of the sanctity of the dim religious light of time-honoured custom; and so this fantastic jumble of "fragments of a faith forgotten" left me, as it has left so many others, without any real satisfaction.

### *How Light Came.*

Just at this time—by chance, as it seemed, except that I believe there is no such thing as chance—I met with a book by Mr. Sinnett called *The Occult World,* and found in it suggestions of a magnificent scheme of philosophy which at once attracted my attention and aroused my deepest interest. It was more fully explained in a second book, *Esoteric Buddhism,* and as soon as I read it I noticed several points in which it completely differed from anything which had been offered to me so far. I was

acquainted so far with two theories, the materialistic idea that everything is ruled by blind chance, and the orthodox theory that men are placed in happiness or misery, in civilization or savagery, in criminal surroundings or in respectability, simply according to Divine caprice.

Both of these were eminently unsatisfactory, for neither of them seemed in the least reasonable, and there were many phenomena that they entirely failed to explain. The caprice theory has been so thoroughly disposed of by the writings of Colonel Ingersoll and others that I need hardly point out the manifold objections to it; the materialistic system I knew to be defective, because I had myself seen many phenomena for which it failed to account. Here was a third hypothesis which certainly had immense advantages, for it explained all the difficulties as to which the others had failed, it really did account rationally for the conditions which we see around us, it gave an intelligible scheme of development which included the past, present and future of man, and at the same time it agreed with the general trend of scientific thought. Here for the first time I encountered a reasonable philosophy, according to which it was possible to believe that God was all-powerful and all-loving without having to shut one's eyes to all the facts of life.

Naturally I seized upon this theory at once, since it seemed so obviously the best of the three, and proceeded to enquire further. I found my way to Mr. Sinnett, by whom I was received with the ever-ready courtesy and affectionate interest which all his friends know so well, and through him I was enabled to join the Theosophical Society. There was very little Theosophical literature then; in those earlier days we had not all the manuals with their detailed explanations which make the study so much easier now, and besides the two books which I have

already mentioned, we had only *Isis Unveiled* and *The Perfect Way.*

We asked how this knowledge had come to the West, and heard that it was through Madame Blavatsky from some great Oriental teachers. We found that the Indian philosophy was far in advance of any that we had previously known—far in advance of anything that orthodoxy gives us now, though not of the true early Christian teachings, as contained in the writings of the great Gnostic Doctors. But the ignorant majority in the early Church cast out these great Gnostics, and since then their religion is left without anything to offer to the thinking man. Every religion ought to be able to meet the needs of all classes, the poor and ignorant on the one hand, and the cultured and philosophically-minded on the other. You will find that every religion has applied itself to meet these two classes, and has had its plain ethical teaching for those who could understand nothing more, but has always been prepared to supplement that by metaphysical instruction for those who were capable of looking deeper into the heart of things. Christianity was in no way behind the other religions in this respect originally, for it had its secret teaching for those who had proved themselves worthy of it, but in these degenerate days the Church has largely forgotten its birthright. I must not allow myself to be lured down this fascinating by-path now; but it is a subject of the greatest interest. I have treated it already in my book upon *The Christian Creed,* and Mrs. Besant has dealt with it most ably in *Esoteric Christianity.*

### *A Possibility of Progress.*

Madame Blavatsky told us that there had always been a body of men who knew the great truths of nature, and were therefore in a position to teach others. She said

that, so far from these truths being new, they were old as the world itself. Was there more that we could learn? Perhaps; for these great Masters of Wisdom sometimes took pupils, and any man whose life was devoted to the service of humanity might hope some day to be accepted as one of those. As to this Madame Blavatsky could promise us nothing, for the matter remained entirely in the hands of the Masters themselves; but men *had* been accepted, and therefore there was always hope for others who were willing to take the trouble to fit themselves for higher development. I felt that a commonplace man like myself could hardly dare to hope for such honour in this incarnation; but in the meantime there was plenty to study, and at least I could work for this cause which seemed to me so far greater than any other that I had yet seen. So I gave up my position in the Church, and went out to India with Madame Blavatsky, to work in the office of the Society at the Headquarters. I expected nothing but this opportunity to work for the cause, and I had no idea at that time that any further advancement was possible for me in this life.

In India it was my privilege to meet some of the great Teachers, and from them and from their pupils I learnt very much more than I had known before, and began to gain a fuller grasp of the system. Presently I received hints as to how to raise the consciousness to higher planes. I had had no expectation of this, as I had supposed that one needed to be born with special faculties in order to attain success along that line; but I was told that such powers were latent in every human being, and that if I worked at them with sufficient energy I might develope them. Naturally I took the hint, went to work at once, and in process of time found that all that had been told me was true—that it was possible to

develope astral and mental sight, and by their means to verify at once the principal teachings of Theosophy.

Any one who is willing to work at it as I worked may come to know, as I know, that the planes of Nature are definite facts; he may know the truth of the teaching as to states after death, for he will see and speak to the so-called dead, and meet them on their own plane; and it is far more satisfactory for him thus to rise to their level than to drag them down again to his own by materialization. He may know the great facts of reincarnation, for he may learn to look back on his own past lives, spread before him as the pages of a book. He may verify for himself without shadow of doubt the action of the mighty laws of evolution and of Divine justice. All these things I know for myself by personal observation, and so may any man who is willing to take the trouble and to tread the Path. I do not say that he will find it easy; I do not say that it can be done quickly; but I do say that many have done it, and that every man has the powers latent within him and may succeed if he will. How he would have to begin his effort I have explained in my book *The Other Side of Death.*

### *No Hallucination.*

It may be said that in thinking I know these things I may be hallucinated. Of course thoretically that may be true; I may be hallucinated at this moment when I think that I am writing, and my readers may also be under the influence of hallucination when they think that they have my work before their eyes; indeed, some philosophers argue that we are all hallucinations ourselves; but if we really exist, if I have written and you are reading, then it is also true that I have seen these things and know them. I have seen them not once, but hundreds of times; they

are daily facts in my experience. To many of us these other planes are known just as a man knows the streets of his own city, and we can no more doubt them than a man can doubt the existence of the town in which he lives. If Theosophy be an illusion, it is one which has been shared by some of the greatest minds of the world, by such men as Buddha, Sankarâchârya, Pythagoras. It would be rather a serious assumption to accuse all these of hallucination. For myself I am fully satisfied upon this point; but I quite recognize that though I have proved these things to my own satisfaction, my mere assertion is not in any way a proof to other men. Yet it is a piece of evidence, of which they should take account along with other evidence.

There are many who are deeply interested in the study of Theosophy for whom a visit to India would be an impossibility; and besides, it is obvious that a man might spend a lifetime in India without necessarily encountering the same experiences which came to me. So it is natural for men to ask what proof there is available for them short of this direct personal experience of which I have spoken. I myself believe that short of experience there is no direct proof of such matters as these, but assuredly there is very much evidence. These things may be known just as exactly and definitely as we know the majority of facts in science, in which we all believe without question. On this subject I should advise every student to read carefully Mr. Fullerton's most admirable pamphlet on *The Proofs of Theosophy,* and follow closely the unanswerable arguments by which he shows that the proof of any proposition must be congruous with the nature of the proposition, and that consequently the final proof of the deepest of the Theosophical doctrines must always lie in the experience of the evolved soul. Yet

though in the ultimate this must always be so, there is still a great deal of confirmatory evidence to be had, as I hope presently to show.

### *Proofs for Orthodoxy.*

Those who, ignoring the law of congruity, persist in demanding for psychological problems and theories a demonstration along mathematical lines, or a proof on the physical plane which they can hold in their hands, would do well to consider upon what evidence they hold their own inherited convictions, if they are not afraid to face the question. When we come to ask for proofs of the orthodox theory of life, where are they? There are simply none, and as a general rule no one professing that faith even pretends that there are, but simply remarks that it is wicked to ask for them, and that doubt is a temptation of the devil!

The practice of orthodoxy has been always to condemn reason, and to endeavour to force men to adopt its conclusions, recognizing no way but its own, and no possibility that it may be mistaken, or that any one else can ever have known anything. I do not in the least wish to hurt the feelings of any loyal believer, but what I am saying here is simply indisputable, and has been confirmed over and over again in the history of the Christian churches. This theology is based upon a book which is obviously self-contradictory and is known by every scholar to be incorrect; indeed, in many cases one might suppose that its professors had taken for their motto the celebrated saying of one of them, "Credo quia impossibile"—I believe it *because* it is impossible! It asserts so many things that it does not know, and so many things that cannot possibly be known, and would

moreover be of no conceivable importance to any human being even if they could be known.

On the really important questions which vitally affect every one of us no shred of evidence is ever offered. As I said in an earlier lecture, not one preacher in all the churches will tell you that he himself has been to heaven or to hell, and knows of his own knowledge that such places exist as he describes them. He will say simply "The Church teaches this," or "It is written thus in the Bible." I venture to say that this is no sufficient evidence upon which to pin a faith which, they tell us, is to settle the question of our eternal salvation; that seems somewhat too important a matter to rest upon so insecure a foundation. In Theosophy we at least put forward nothing that we do not ourselves know to be true by direct personal observation.

But does theology at least account reasonably for everything that happens? Has it a clear, rational answer to offer to the questions which arise in every thinking mind with regard to the problems of life? On the contrary, it does not even attempt to suggest an answer; it can only say that this is God's will, and that man must submit without daring to enquire why. If we can get no more information than that, we are indeed in a parlous condition. The materialistic hypothesis gives us, if possible, even less satisfaction, for it also attempts no explanation, but cynically refers us to a law of chances; but at least it adjures us to live well, not for the sake of any future gain to ourselves, but in order to benefit the race—which is a noble and unselfish idea.

Theosophy asks no blind faith from any one, but simply offers for consideration a theory which is reasonable in itself, and does account for the facts which we see around us. It is based not only on the tradition and

teaching of many ages, but also on the reports of those who definitely state that they know certain things for themselves. Which of these three theories shall we accept? Obviously the rational answer is that we should provisionally accept the most reasonable, use it as a working hypothesis, and begin to look round for confirmations of it. If we do so, we shall be surprised to see how these confirmations appear on every hand.

### *Non-Physical Facts.*

There are many occurrences, commonly regarded as mysterious, which the other systems find themselves compelled either to ignore or to deny; Theosophy welcomes these, as it does all other facts, finds a place for them in its system, and accounts for them in a rational manner. Among these are the facts of spiritualism, of apparitions and doubles, of mesmerism and telepathy. Materialism, being unable to explain these, takes refuge in denial of their existence—which is both disingenuous and foolish. A man may possibly not think it worth his while to examine these facts; but if he will not take that trouble, he has no right to assert that those who do examine, and testify to the reality of the occurrences, are either mistaken or fraudulent. Such an attitude resembles that credited to the ostrich, who is said to hide his head in the sand when danger is near, thinking that when he can no longer see it, it must have ceased to exist. As Mr. Stead remarks in a passage in the preface to his *Real Ghost Stories*, all honest enquirers *know* that these things happen, though they may have a hundred different theories to account for them.

The Christian theory has little to say about these facts. Sometimes it also denies them; sometimes it admits them, but attributes them to the devil, as it always attributed

everything which it could not understand. In any of the older countries where Christianity has long existed, we find that all the marvels of Nature are almost invariably ascribed to diabolical influence. The circular bed of a prehistoric lake in Hampshire is called the Devil's Punch-bowl; certain isolated spears of rock in Yorkshire are known as the Devil's Arrows; the truncated root of a certain species of scabious is called by the peasantry devil's-bit; and so in many other cases. Mediæval ignorance is in many ways still rampant among us, and the silly old parrot-cry of "the devil" is still raised in the twentieth century. But since we are speaking of proof, what proof is there of the existence of this same devil of which they talk so glibly? Who has ever seen him? But orthodoxy does not like to be asked for proofs.

Again, if we tell you that direct proof of many of these facts is obtainable only by personal experience, we are saying no more than is true with regard to scientific matters. In nearly all that we believe along such lines, we have not made the experiments for ourselves, but we are relying on the testimony of experts; and it is inevitable that it should be so, for life is not long enough to allow every man to become a specialist along all possible lines. We cannot all experiment for ourselves, but we accept the deductions of those who have made the experiments, when they are in accordance with the general principles of evolution and in harmony with such facts as we already know. This is all that any one is asked to do with regard to Theosophy.

### *A Philosophical Scheme.*

What facts are there then which bear out its teachings as being true? There are very many. Perhaps we may usefully divide its doctrines into two parts for the

purpose of such examination, and consider them separately. We may think of its scheme of philosophy, and for the moment leave all its more practical side out of our consideration. Then it is clear that this philosophy must be judged as are other philosophies, and that for much of it nothing like direct or physical proof can be expected. We do not expect to demonstrate philosophy on a slate, like a problem in arithmetic; we judge it by its inherent probability, and by the degree in which it gives a rational explanation of known conditions; and when tested by these criteria, it must certainly be admitted by any unprejudiced person that Theosophy far outdistances its competitors.

Consider its presentation of the glorious scheme of evolution under an inexorable law of divine justice, its teaching that what we commonly call the life of man is only one day of a larger life, and that that larger life in turn is part of a coherent whole, which is ever moving onward and upward towards its appointed end. Surely that is grander than the thought of a blind chance which whirls us all to nothingness, or of a plan of "salvation" which fails so miserably that nine-tenths of the human race are hurled into endless perdition! Now among those who are rather afraid of psychology, or at any rate prefer not to investigate it, there may yet be many minds willing to accept and consider such a system of philosophy as this. In that case by all means let them take it, and leave the rest of our doctrines until their interest in them is awakened. Remember always that we have no creed in Theosophy to which every student is expected to subscribe; we ask no one to believe anything, but simply offer a system for his study; and it is of course open to him to take up one part of this and put aside the rest.

*Our Psychology.*

There are those who accept our system of psychology without special investigation, on the same grounds as the philosophy, because it is the simplest explanation of recorded facts, and of the many unclassified phenomena which are so constantly happening. But there are others who desire to investigate for themselves, and very reasonably. How can they do this? They may approach the matter as I did myself, by examining direct evidence, and trying to see for themselves as far as possible. They may visit spiritualistic séances, they may write to or interview those people who are known to have had extraordinary experiences in connection with the unseen world. Or, if they are not willing to give this much time and trouble, they may read the literature of both spiritualism and apparitions—and there is an enormous literature of both subjects—and thus obtain the evidence of their fellow-men at second-hand, precisely as we do with other sciences. To study geography it is not necessary to visit in person all the countries of which we hear, though no doubt it would be interesting to do so; most of us are quite willing to read and accept what others have written who have visited them.

Perhaps we hardly realize how entirely we are in the habit of accepting the testimony of others about things which we suppose that we know. A ready instance of this is the question of the rotation of the earth. We should most of us say that we know this to be a fact, but in truth all the evidence presented to our senses is absolutely opposed to the theory. Here we are, sitting or standing on the earth, and it seems evident to us that it is absolutely at rest; indeed, *terra firma* is with us a very synonym of stability. The sun and the stars seem

to move round us, and the natural conclusion would be that they do really move. So we do not know that the earth moves; we only believe it, unless we happen to have seen certain experiments. There is the Foucault pendulum experiment, and another with the gyroscope; a man who has seen those *knows* that the earth rotates, because he has seen two experiments which could not have resulted as they did on any other hypothesis; but the rest of us are simply believing.

So in daily life there are many things which we say we know, which in reality we only believe. There are far more witnesses to the reality and existence of the astral plane than there are to the existence of the island of Spitzbergen, or of the pygmy race which Stanley found in Central Africa. Remember how Du Chaillu had seen and described this pygmy race a quarter of a century before Stanley, and how every one ridiculed his story as a mere traveller's tale; and yet it was perfectly true. No one was obliged to go to Central Africa to see those pygmies; but unless they were willing to do so, they had no right to disbelieve Du Chaillu, who had been —or rather, their own private opinion was entirely their own business, but they had no right to accuse Du Chaillu of falsehood when they had taken no steps themselves to discover the truth. So with regard to Theosophy, we do not press those to investigate its assertions who feel no interest in them; but we do say that they should neither on the one hand deny their truth without enquiring into them, nor on the other hand demand with regard to them a type of proof which they do not expect in connection with any similar subject of study.

### *Unexpected Corroborations.*

It constantly happens to us to find unexpected cor-

roborations turning up for statements made years ago by Madame Blavatsky, and at the time ridiculed as unscientific. The same thing is true with regard to the later investigations. Take for one example the case of the two planets beyond the orbit of Neptune, which are mentioned by Mr. Sinnett in his book *The Growth of the Soul,* published six or seven years ago. No one outside of the band of occult students suspected their existence at that time, but in the *Times* of September 15th, 1902, it is mentioned that Professor Forbes has pointed out that there are two cometary groups which indicate the existence of two planets beyond Neptune. This is a small point, but it is suggestive, and it is only a specimen of many others. Again, there was the question of the rotation of Venus. When I was at school we were taught that Venus had a day and night very similar to that of the earth, but later astronomical research seemed to show that it kept one face always turned towards the sun, just as the moon does with regard to the earth. This would make it practically uninhabitable for beings at all like ourselves, and therefore seemed to contradict our knowledge that it was inhabited by an advanced evolution. Recently, however, Sir Robert Ball stated that the latest observations confirmed the original idea that Venus revolved as we do, so once more the occult explanation was shown to be the true one.

*A Theosophical Scientist.*

Science generally is undoubtedly growing gradually towards the Theosophical theories. Notice these extracts from an address recently delivered by Sir Oliver Lodge at Birmingham: "The fact that we should not have any definite knowledge of the sun if the sky had always been cloudy, Sir Oliver used as a parable to indicate that there

may be other existences in the universe which we might see if our senses were keener and nothing obscured our vision. What we saw and knew was in all probability a minute fraction of what there was to know and see. Wherever life was possible there we found it; might not life be possible in planets upon which we had no direct evidence of the existence of life? Some people thought that science negatived the possibility of there being existences and agencies higher than man. As far as he had understood science, it had no business to negative anything of the kind. When a man did not know, he had no right to make an assertion either in the positive or the negative. How life originated on the earth was an entire mystery to science at present, but he did not think it would always remain a mystery. The process of evolution was not one that excluded or negatived the idea of Divine activity. It was, he ventured to say, a revelation to us of the manner of Divine activity. How could order come out of chaos without some guiding intelligence? With regard to the method of Divine working they must infer that He always worked in the same way—by agents, by a gradual process, and not by occasional direct personal intervention. He did not suppose that at any stage the process of evolution was different from what it was now. Thus they were interested in watching Divine activity, and they should not look for it in the past alone, but be guided by what they could ascertain in the present. What he wished them to realize was that they were an intelligent, helpful and active part of the cosmic scheme. They were among the agents of the Creator, and could make themselves more useful by co-operation—by helping one another. While on this training-ground they should realize the privilege of existence. In the midst of so much suffering, it was a pity if they could not be kind to each other."

We see how much there is in the very latest scientific pronouncements which is quite in harmony with the Theosophical teaching.

### *Not a Blind Faith.*

It might seem that after all, for the majority of our students, who do not yet see psychically for themselves, the Theosophical teachings must rest upon faith, just as orthodox doctrines do. There is a sense in which that is true, but the kind of faith is so different that no comparison can be made. If our students, or some of them, accept as true certain things which they have not seen, their faith is not blind, but based on reason. It is not founded merely on a scripture—though if scriptures are required, we have them to support our views, and they are scriptures older far than those of the Jews; Vedas and Upanishads, coming to us down the stream of time from a nation which was at the height of civilization when the Jews were yet an obscure and undeveloped Arab tribe. But it is not on these alone that our faith is based, but on the knowledge and teaching of great Adepts of the present day—men who are almost more than men in the splendour of their power and their wisdom, teachers well and personally known to many of our members. In addition to all this we have the direct investigations pursued by some of our European members, all confirming at every point this grand Theosophical system.

Yet the reason for the strong conviction of our members is not the weight of testimony, important though that may be, but the fact that the system is in itself so inherently rational and satisfactory. The best hypothesis holds the field in all scientific study until a better one is found; and it is from that point of view that we feel

our faith to be impregnable. Show us a better and more reasonable doctrine, and we all stand ready to accept it; but we have little expectation that it will be offered to us, for we have studied many faiths, and know of what nature most of them are. Instead of finding difficulties arising, the more we think and the more we study, the more corroborations we find for our teachings. So many people are already developing psychic faculties to a greater or less extent that it should not be hard for most of us to find additional corroborations for ourselves. Many of us have had experiences outside the mere physical, and many more of us know of friends or relations who have had such experiences. Theosophy can explain these, and can give a rational account of their place in Nature; can any other explanation be found which is better or clearer?

To the enquirer who is sufficiently interested to be willing to take some trouble I should suggest that he would do well to begin by examining into the evidence for other states of matter than the physical, and other forces than those at present recognized by science. He may approach the subjects of telepathy and mesmerism, for example, and he can (as I said before) either himself investigate them by personal experiments or by study of the literature of the subject.

If he is satisfied with his studies so far, he would do well next to approach the consideration of the existence of the different planes in nature; and he would naturally begin by seeking for evidence that there is an unseen world all about us—in fact, by trying to prove to himself the astral plane.

Since this world is normally invisible to us, it is obvious that he will have to commence by the examination of the abnormal occasions when for the moment it

declares itself—to investigate the borderland between the two countries, as it were. This will lead him to the consideration of the subjects to which our previous lectures have been devoted, and he must enquire into apparitions and into spiritualism—either personally, as I did, or through the eyes of those who have seen and recorded.

But such enquiries in no way prevent him from making simultaneous efforts at self-training, such as may in due time enable him to appreciate the normal astral life as well as to study its abnormal manifestations.

Take up this study of Theosophy then, not on blind faith—for blind faith has done enough harm in the world already—but for inquiry; if you are not satisfied, there is no harm done, while if you are satisfied, much good may come to you thereby, as it has come to the rest of us. The best way of all to see whether this thing is so, is to act as if it were true; live the life which it teaches, and note its effects. Try the thought-control which it recommends, and see whether you are the better or the worse for it. Try to realize the unity and brotherhood which it teaches, and to show the unselfishness which it exacts; and then see for yourself whether this is an improvement upon other modes of living or not. It still remains true now, as in days of old, that they that do the will of the Father that is in heaven, they shall know of the doctrine, whether it be true. The surest way to find the truth is to live the life; try the unselfishness and the watchful helpfulness, and see whether here is not an opening into new fields of happiness and usefulness. From that go on gradually to other parts of the teaching, and you will find evidence enough. Think what the world would be if all held these doctrines of the fatherhood of God and the brotherhood of man; would it be better, or would it be worse, if all mankind held

unity as a fact, and unselfishness as a duty? As yet we are only at the beginning of this mightiest of studies; yet we say to you with utmost confidence, come and join us in our study, and to you also will come the peace and confidence that has come to us, so that through your study of Theosophy your lives shall become happier to yourselves and more useful to your fellow-men.

# SPIRITUALISM IN ALL LANDS AND TIMES.

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## ADDRESS

TO THE INTERNATIONAL CONGRESS OF SPIRITUALISTS,

*Held in London, June, 1898.*

BY

**DR. J. M. PEEBLES.**

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LONDON:

LONDON SPIRITUALIST ALLIANCE, LIMITED,
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# SPIRITUALISM IN ALL LANDS AND TIMES.

*Address to the International Congress of Spiritualists, held in London June 19-24, 1898.*

[REPRINTED FROM 'LIGHT.']

'I exist as I am, that is enough.
If no other in the world be aware, I sit content,
And if each and all be aware, I sit content.'
—*Walt Whitman.*

CONSCIOUSLY do I feel that this life, with all its shadows and struggles, is really worth the living. And such, I think, is the general testimony of human experience. During many wanderings in savage, semi-civilised, and enlightened lands, I have seen a thousand smiles for a single tear, and I have heard ten thousand merry peals of laughter for a single groan of suffering. Surely, God is good!

But if death, as the atheist and agnostic contend, 'ends all,' then this life is little more than a tempest-tossed, tantalising dream. If men rich in possibilities become, in dying, only dust and drifting gases, then hope, sympathy, aspiration for immortality, and all the soul's transcendent attributes are nothing but heartless, pitiless mockeries.

This world is of very little importance unless there is another and a higher with equal opportunities and vastly better facilities for unfoldment—another world, or worlds, to look forward to in the future. And the word 'future' implies faith. The inspired soul feeds in a measure upon faith. It is faith in Infinite Wisdom, in Nature's laws, and faith in man, that moves the wheels of enterprise. And it is faith in a future existence that during all the ancient ages gave energy and public spirit to earth's teeming millions.

Navigators sailing, Columbus-like, under the inspiration of a lofty faith have discovered new islands and continents. Hardy toilers plough and sow and plant in a trusting faith that the sun will shine and the harvests come in due season. Tradesmen transact business with a confiding faith in their fellow-men. Faith is an all-inspiring force in the international relations of foreign commerce and in all the higher walks of social and intellectual life. Faith in the great, throbbing heart of humanity is sublime, and faith in God—the tender, loving, 'Our Father who art in Heaven'—is the divinest, most restful, satisfying emotion of the human soul.

But man cannot live by faith alone, any more than by bread alone. Faith, while the substance of things hoped for, looks towards the mountain-top of the ideal and cries for light—more light. 'Add,' said the apostle, 'to your faith knowledge.' This he himself personally did, exclaiming, 'For we *know* that if this our earthly house were dissolved, we have a house not made with hands eternal in the heavens.' With the true Spiritualist, as with the great Gentile apostle, faith buds and blossoms, and has its fruition in the absolute knowledge of a future conscious existence.

How did Paul know 'of a house not made with hands in the heavens,' or of those higher spheres of immortality? He knew because he had visions, because he was caught up to the third heaven, and because when entranced he heard a voice—a spirit speaking to him out from the unseen. In brief, he knew of a future existence in the heavens because he was a Spiritualist—a spiritualistic medium. The disciples were all mediums. That is the reason why Jesus selected them. His clairvoyant eye saw in them the outputting potencies of marvellous spiritual gifts. This period in Jewish history was the opening of a new cycle—a new and more spiritual dispensation.

'God sends His teachers unto every age,
To every clime and race of men.'

Spiritualism in some form has obtained through all the ages and among all races. When a maiden died among the Senecas of the North American Indians, the heart-stricken mourners imprisoned a young bird until it began to sing; then, loading it with caresses and loving messages, they released it over the maiden's grave, bidding it not to fold its wings nor close its eyes until it had reached 'the happy hunting-grounds' of heaven; and then, fasting in silence under some mossy rock or moaning pine

for three days, these sad-hearted Indians expected responses from the loved ones by dreams or visions, or in the low murmuring songs of the night-birds of the forest.

If Spiritualism means simply converse with departed mortals, then it is as ancient as remotest antiquity. Professor Boscawen, the noted archæologist, says in his 'Records of the Monuments': 'In dream and visions the primitive Akkadians no doubt saw, as they declared, the shadowy forms of departed human beings, which led them to regard them not as simply vanished, but still existing as shades in some dark, far-distant, subterranean place.' He further adds: 'The inscriptions, as early as B.C. 3800, on the tablets show belief in ghosts and a worship of a ghost-god, ancestral ghosts, the *nisi*, or spirits, the *anunas*, the friends they once knew, sitting upon their thrones as master spirits, or traversing the vaporous under-world, hailing each new-comer with the cry—"Didst thou become weak as we, and dost thou realise life as now do we? Welcome—welcome to our abodes."' This is almost the exact phraseology of one of the lately discovered Babylonian tablets.

I repeat, if Spiritualism means simply belief in converse with departed mortals, then India's throbbing three hundred millions of to-day are Spiritualists. Their whole religious literature abounds in communications with gods, devas and pitris, their departed ancestors. These latter they propitiate. Every household has its familiars. The voluminous Sanskrit manuscripts, the Vedas and the Upanishads, frequently mention the Bhatas, Pritas and Pisachas—especially the Pritas—as familiar ancestral spirits. Their sacred books describe their abodes, their obsessing influences, their general characteristics, and how to avert their control by mantras and invocations. During my several visits to India, I never conversed with an intelligent Hindoo Pundit who did not believe that the invisible regions were filled with different gradations of conscious intelligence, and that certain classes of spirits had the power to communicate with and infest humanity. They do not encourage spirit communications; they fear them. I spent days in Southern India in casting out demons—that is, in demagnetising the Hindoo mediums who were obsessed by undeveloped spirits.

Instead of critically examining these phenomena, as do Western thinkers and scientists such as Sir William Crookes, Wallace, Barrett, Hodgson, and other *savants*, they shun them. Aye, worse—they consider mediumistic influences a serious

family misfortune. Their minds are clouded and blockaded by superstitions. They are dyed in prejudices derived from their old, primitive, moth-eaten manuscripts, and from the teachings of the present temple priests. Their literature reminds one of the Old Testament wonders and wars—all back chapters, as useless as the fossils of the Silurian age. The masses of India to-day are not adepts in the study of the divinest of all bibles—Nature and Nature's laws. They are almost strangers to Western science and Western research and philosophy. They are utterly unacquainted with the finer forces, such as higher biology, telepathy, clairvoyance, clairaudience, hypnotism, trance, and spirit communion in its scientific and philosophical aspects. And yet they rigidly believe that the dwellers in the unseen world are constantly, in some mystic unseen way, influencing the inhabitants of earth.

In ancient Egypt Spiritualism was the very foundation for the national religion. Their hierophants taught the initiated that the soul is immortal, that during several lives it passed through several zöether zones, all of which were processes of purification. Hermes taught that the visible is but a picture of the invisible world—that this earth was surrounded by circles of ether, and that in these ether circles the souls of the dead lived and guarded mortals. Strabo states that in the temple of Serapis at Canopus 'great worship was performed and many miraculous works wrought which the most eminent men believed and practised, while others devoted themselves to the sacred sleep'—that is, the unconscious trance. The consecrated temple at Alexandria was still more famous for its oracles, consecrated sleep, and the healing of invalids.

Berosus, in transcribing the early legends of Babylonia and Chaldea, describes the gods of heaven and the lower elementaries who were in sympathy with, and often influenced, the inhabitants of earth both for good and ill. They had magical directions for dispossessing disturbing demons and for inviting the protection of the good genii—that is, the more exalted spirits.

A tablet in the library of Nineveh describes seven supreme gods, fifty great gods of heaven and of earth, three hundred spirits of the lower heavens, and six hundred of the earth. These latter were invoked to bring messages from the invisible shores of immortality.

The master minds of Greece, such as Thales, who lived some six hundred years B.C., thought that the universe was peopled

with daimons who were the spiritual guides of human beings and the invisible witnesses of all their thoughts and actions. Epimenides, the contemporary of Solon, frequently received divine revelations from the spiritual heavens. Zeno declared that tutelary or guardian spirits inspired his speech and directed his actions. Socrates was constantly attended, as every reader of history knows, by his demon guide, with whom he conversed, and whose advice he was proud to receive and acknowledge.

Apuleius, the Roman historian, assured the people that the souls of men when detached from their bodies and freed from their physical functions became a species of daimon, or lemurs, who gratified their beneficence in guarding individuals, families, and cities.

Homer, in the twenty-third book of the Iliad, describes the spirit of Patroclus as appearing to Achilles and adjuring him to bestow the last funeral rites upon the body of his friend, that he might the sooner commence his spiritual advancement. In the eleventh book of the Odyssey, Ulysses is depicted as visiting the under-world regions of the Cimmerians, and as conversing with the spirit of Tyresias Elpenor and his own mother, from whom he received most encouraging tidings.

The poet Hesiod, whose verses were so prized by the old Greeks that they committed them to memory, thought that each conscious soul was a potentialised portion of God, the 'Oversoul.' Recognising the conscious existence of these souls or spirits, he thought that they were drawn earthward from the higher regions by the desires of their friends.

Plutarch informs us that those who aspired to be brought into sympathetic communion with the higher intelligences of the shadowlands were expected to renounce the follies of the world and to practise a rigorous self-denial, and to bring the lower functions and faculties of their natures into complete subjection to the spiritual.

Cicero tells us that the mysteries, which were symbolically allied to spiritual invisible presences, enkindled and inspired a knowledge of the future life, and made this life more pleasant by filling the mind of the dying with beautiful ideas of cheerfulness and resignation.

Pythagoras, who visited India, Persia, and Egypt, and who had been initiated into the inner court of Isis, was one of the most astonishing mediums of antiquity. His psychic powers were attested by such writers as Claudius Ælian, Porphyry of

Tyre, the Greek philosopher, and Jamblichus, the Neo-Platonist. Plato, the favourite pupil of Socrates and prince of philosophers, held precisely the same ideas in regard to spirits and their communion with mortals as did his great teacher. 'There are,' he said, 'daimons, the souls of those who have died'; and each human being has a particular spirit with him, whose duty it is to inspire him, to be his tutelary and guiding genius during his mortal lifetime; and when the physical life is ended this spirit receives and accompanies the enfranchised one to its future destiny, the Elysian Fields of immortality.

The Old and New Testaments, the Apocrypha, and the Talmudic writings all abound more or less in angel ministries, spirit communications, visions, trances, and apparitions.

Minucius Felix, a Roman author (about 198 A.D.), in the 'Octavius,' chap. 29, writes thus: 'There are some insincere and vagrant spirits, degraded from their heavenly vigour by earthly stains and lusts. Now these spirits, after having lost the simplicity of their nature by being weighed down and immersed in vices for a solace for their calamities, cease not, now that they are ruined themselves, to ruin others; and being depraved themselves, to infuse into others the error of their depravity. The poets know that these spirits are demons, and the philosophers discourse of them. The Magi also know that they are demons, and that whatever miracles they affect to perform they do by means of bad demons. By their aspirations and communications they show their wondrous tricks, making either those things to appear which are not, or those things not to appear which are. Of those magicians, the first, both in eloquence and in deed, is Sosthenes.'

Origen, a celebrated bishop, and one of the most learned and illustrious that graced the early Christian centuries, wrote thus in his 'De Principiis': 'What shall we say of the Diviners, from whom—by the working of those spirits (demons) who have the mastery over them—answers are given (to those who consult them) in carefully-constructed verses? Those persons, too, whom they term Magi (magicians) frequently, by invoking demons over boys of tender years, have made them repeat poetical compositions and give poetical improvisations which were the admiration and amazement of all. Now these effects, we suppose, are brought about in the following manner. As holy and immaculate souls, after devoting themselves to God, with all affection and purity, and preserving themselves from the conta-

gion of evil spirits; and purifying themselves by long abstinence, by these means they assume a portion of divinity, and earn the grace of prophecy and other divine gifts: the result of this is that they are filled with the working of those spirits to whose service they have subjected themselves.'

This erudite Christian Father, Origen, in writing against his atheistic antagonist, Celsus (200 A.D.), says: 'Celsus has compared the miracles (spiritual manifestations) of Jesus to the tricks of jugglers and the magic of Egyptians, and there would indeed be a resemblance between them if Jesus, like the practitioners of magic arts, had performed His works only for show or worldly gain.'

Tertullian, another celebrated Christian Father (date about 200 A.D.), in his 'De Spectaculis,' writing against the public shows, says, 'those who attend them become accessible to evil spirits,' and states: 'We have the case of the woman—the Lord Himself is witness—who went to the theatre and came back possessed. In the outcasting (by exorcism) accordingly, when the unclean creature was upbraided for having dared to attack a Christian believer, he firmly replied: "And, in truth, I did it most righteously, for I found her in my domain."'

In his 'Apologeticus,' Tertullian, in speaking of obsessing spirits, says: 'They disclaim being unclean spirits, which yet we must hold as being indubitably proved by their relish for the blood and fumes and fœtid carcases of sacrificial animals, and even by the vile language of their ministers (mediums).'

In his celebrated work, 'De Animâ,' Tertullian further says: 'We had a right to anticipate prophecies and the continuance of spiritual gifts, and we are now permitted to enjoy the gift of a prophetess. There is a sister among us who possesses the faculty of revelation. Commonly, during religious service, she falls into a trance, holding then communion with the angels, beholding Jesus Himself, hearing Divine mysteries explained, reading the hearts of some persons, and administering to such as require it. When the Scriptures are read, or psalms sung, spiritual beings minister visions to her. We were speaking of the soul once when our sister was in the spirit (entranced); and, the people departing, she then communicated to us what she had seen in her ecstasy, which was afterwards closely inquired into and tested. She declared "she had seen a soul in bodily shape which appeared to be a spirit, neither empty nor formless, but so real and substantial that it might be touched. It was tender,

shining of the colour of the air, but in everything resembling the human form."'

For three hundred years after the apostles, visions, apparitions, healing gifts and spiritual marvels abounded in all Christian countries. Believers in the name of Christ cast out demons, made the lame to walk and the blind to see. And all along down the centuries to the Reformation there were rifts in the clouds, lights from above, and messages from the invisible world.

The Roman Catholic Church has never denied the miracles—the spiritual manifestations of the ages. All the religious movements of the past originated in spiritual manifestations. Take as a sample George Fox, the founder of Quakerism; Ann Lee, the founder of Shakerism; the Wesleys, founders of Methodism; and Swedenborg, the founder of the Swedenborgian or New Church. Swedenborg held open intercourse with the spiritual world during the period of twenty-seven years. The world's religious epoch-builders were all possessed of marvellous spiritual gifts. Elder Frederick Evans, a distinguished American Shaker preacher, used to often say 'Quakerism began in the spirit, but is ending in the flesh, and in the worldliness of the world.' Sir James Macintosh says of Fox's Journal: 'It is one of the most extraordinary and instructive narratives in the world—which no reader of competent judgment can peruse without revering the virtue of the writer.'

This journal reminds us of, and is a fitting companion to, Swedenborg's Diary. The following statements are condensed from it:—

Born in July, 1624, Fox was naturally when young of a rather grave deportment. When about nineteen he became annoyed by the frivolous and profane conversation of the young; and spending a night in prayer he heard a voice, saying: 'Thou seest how young people go together into vanity and old people into their graves; thou must forsake, be a stranger to, all, and be guided by the spirit.'

Travelling to London, and listening by the way to many preachers, he remarks: 'I was afraid of them, for I was sensible that they did not possess what they professed.' After relating to the clergymen that at times 'he heard voices and felt the presence of spirits,' one of these jolly old clergymen of the Anglican Church told him 'to smoke tobacco and sing psalms.' Another advised him to 'go to a surgeon, and lose some blood.' Turning to the Dissenters, he 'found them also blind guides.'

Wandering often in quiet places; fasting frequently with Bible in hand; meditating, and battling with doubts and temptations, he at last 'fell into a trance that lasted fourteen days, and many who came to see him during that time wondered to see his countenance so changed, for he not only had the appearance of a dead man, but seemed to them to be really dead; but after this his mind was relieved of its sorrows, so that he could have wept night and day with tears of joy, in humility and brokenness of heart.' 'In this state,' he says, 'I saw into that which is without end, and things which cannot be uttered; and of the greatness and infiniteness of the love of God.'

When at Mansfield he 'was struck blind,' so that he could not see, after which he says: 'I went to a village and many people accompanied me. And as I was sitting in a house full of people, I cast my eyes upon a woman and discerned in her an unclean (undeveloped) spirit. Moved to speak sharply, I told her she was under the influence of an unclean spirit. Having the gift of discerning spirits, I many times saw the states and conditions of people, and could try their spirits.'

He frequently healed the sick by the laying on of hands. To Richard Myer, who had long had a very lame, rheumatic arm, he said: 'Stand upon thy legs and stretch out thine arm.' He did so, and Fox exclaimed: 'Be it known unto you and to all people that this day you are healed.' Although Macaulay sneers at Fox's casting out devils and performing miracles, many remarkable cases of this kind are recorded in his Journal, and were witnessed by thousands of people. In his 'Life Sketches' he uses 'Lord,' 'angels,' and 'spirits' interchangeably, as do the old Biblical writers.

'Coming to within a mile of Litchfield, where shepherds were keeping their sheep, I was commanded,' he says, 'by the Lord to put off my shoes. I stood still, for it was winter, and the word of the Lord was like a fire in me. So I put off my shoes and left them with the shepherds, and the poor shepherds trembled and were astonished. Then I walked on about a mile, and as soon as I was within the city the word of the Lord came to me again, saying: "Cry, Woe unto the bloody city of Litchfield!" So I went up and down the streets, crying with a loud voice, "Woe to the bloody city of Litchfield!" It being market day, I went into the market-place, and to and fro in the several parts of it, and made stands, crying as before, "Woe to the bloody city of Litchfield!" And no one laid hands on me;

but as I went thus crying through the streets, there seemed to be a channel of blood running down the streets, and the market-place appeared like a pool of blood. When I had declared what the spirit put upon me, I felt myself clear. I went out of the town in peace: and returning to the shepherds gave them some money and took my shoes of them again.'

'After this a deep consideration came upon me. Why, or for what reason, should I be sent against that city and call it "the bloody city"? But afterwards I came to understand that in the Emperor Diocletian's time a thousand Christians were martyred here in Litchfield. So I was to go without my shoes, through the channel of their blood in the market-place, that I might raise up the memorial of the blood of those martyrs which had been shed a thousand years before. The sense of their blood was upon me.'

These were among the common sayings of the inspired George Fox while preaching: 'Verily, I heard a voice'; 'The spirit was upon me'; 'I saw in visions'; 'The prophecies were open to me.' 'When at a meeting of Friends in Derby there was such a mighty power of spirit felt,' says Fox, 'that the people were shaken and many mouths were opened to testify that the angels of God do minister unto mortal men.'

The original Quakers, like the post-Apostolic Christians, were Spiritualists; but our latter-day Quakers, denying or deadening their spiritual gifts by selfishness and worldliness, have crystallised, and so are a dying religious sect.

In the old Wesley residence, Epworth, England, marked spiritual manifestations occurred for years. The account of these was written by the Rev. Mr. Hooley, of Haxey, by Dr. Adam Clarke, by a writer in the 'Arminian Magazine,' and others. It is pitiable that modern Methodist preachers do not mention them as among the present demonstrations of a future existence. From a large volume by John Wesley, entitled, 'The Invisible World,' published over a hundred years ago, I make the following quotations:—

'It is true that the English in general, and, indeed, most of the men of learning of Europe, have given up all accounts of witches and apparitions as mere old wives' fables. I am sorry for it, and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge these are at the bottom of the outcry which has been raised, and with such insolence spread

throughout the nation ; and in direct opposition, not only to the Bible, but to the suffrage of the wisest and best of men in all ages and nations. They well know (whether Christians know it or not) that the giving up of witchcraft (the control of undeveloped spirits) is in effect giving up the Bible. And they know, on the other hand, that if but one account of men with separate spirits be admitted, their whole castle in the air (deism, atheism, and materialism) falls to the ground.

'One of the capital objections to all the accounts, which I have known urged over and over, is this, "Did you ever see an apparition yourself?" No, nor did I ever see a murder, yet I believe there is such a thing: Yea, and in one place or another murder is committed every day. Therefore I cannot, as a reasonable being, deny the fact, though I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me of both the one and the other.' (Page 2.)

'Elizabeth Hobson was born in Sunderland in the year 1774. Her father dying when she was three or four years old, her uncle, Thomas Rea, a pious man, brought her up as his daughter. She was a serious child, and grew up in the fear of God ; yet she had a deep and sharp conviction of sin until she was about sixteen years of age, when she found peace with God, and from that time the whole tenor of her behaviour was suitable to her profession. On Wednesday, May 23rd, 1788, and the three following days, I talked with her at large. But it was with difficulty that I could prevail upon her to speak. The substance of what she said was as follows :—

'"From my childhood when any of my neighbours died, whether men, women, or children, I used to see them just before, or when they died, and I was not frightened at all, it was so common. Indeed, I did not then know they were dead. I saw many of them by day and many of them by night. Those that came when it was dark brought light with them. I observed that little children and many grown persons had a bright, glorious light around them, but many had a gloomy, dismal light and a dusky cloud over them."' (Page 3.)

'Perhaps the glorified spirits of just men made perfect may, like the angels, be employed in carrying on the purposes of God in the world. It is said of them, "His servants shall serve Him."' (Heb. xxii.)

'Possibly, as ministering spirits, they may minister unto the heirs of salvation, and watch over the interests of those who on earth were dear to them, either by the ties of nature or religion. One of them was employed to converse with the Apostle John and explain to him the wonderful things he saw in his visions.' (Rev. xxii.)

'The sentiment for which we are pleading has the sanction of the highest antiquity. Philo speaks of it as a received notion of

the Jews, that the souls of good men officiate as ministering spirits. The Pagans, in the earliest ages, imagined that the spirits of their deceased friends continued near them, and were frequently engaged in performing acts of kindness, hence the deification of their kings and heroes, and the custom of invoking the names of those who were dear to them.'

'Cicero makes a better use of the doctrine, when he endeavours to comfort a father for the loss of his son by the thought that he might still be engaged in performing kind offices for him. And it is not improbable that the idea, though perverted by the heathen to the purpose of idolatry, might, like the doctrine of the immortality of the soul, be derived from a Divine source.' (Page 30.)

'A few years ago a gentleman of character and serious carriage, who resided near St. James and lived very happily with his wife, was taken sick and died, which so affected his dear left-companion that she sickened also and kept her bed.

'In about ten days after her husband's death, as she was sitting upright in bed, and a friend and near relation sitting near her, she looked steadfastly towards the foot of the bed, and said with a cheerful voice, "My dear, I will be with you in two hours." The gentlewoman that was with her (and who firmly attested the same as most true) said to her, "Child, whom do you speak to?" (for she saw nobody). She answered, "It is my husband, who came to call me hence, and I am going to him"; which surprised her friend very much, who, thinking she was a little light-headed, called in somebody else, to whom she spoke very cheerfully and told the same story; but before the two hours were expired she went on and up to her dear companion, to be happy together forever, to the great surprise of all present.

'The soul receives not its perfections or activity from the body, but can live and act out of the body, yea, much better, having then its perfect liberty, divested of that heavy incumbrance which only clogged and fettered it. "Doubtless," saith Tertullian, "when the soul is separated from the body it comes out of darkness into its own pure and perfect light, and quickly finds itself a substantial being, able to act freely in that light and participate in heavenly joys."' (Page 48.)

The former historical references prove that the facts and the fundamental truths of Spiritualism were in remotest antiquity similar to those of to-day. And why not?—since there is but one God, one law, one Divine purpose, one historical continuity, one brotherhood, 'one Spirit,' with, as Paul says, 'a diversity of gifts.'

A traveller in nearly all latitudes 'neath the northern star, or summering under the Southern Cross, I have seen neither races

nor tribes, white, brown-skinned, or black, without sympathy for their kindred—without cemeteries for their dead—without altars, however rude, for their worship, and without dreams, apparitions, visions, and methods of some sort for communicating with the dead. Uncouth, vague, if not rude and vulgar to us, they may have been; yet, they foreshadowed the soul's immortality, and brought to sorrowing, trusting souls that peace of mind that passeth understanding.

These spiritual marvels, natural to the plane from which they proceeded, have through all periods of time appeared as echoing openings from the silence, as lights from the mountain-tops, necessarily assuming various forms according to the period, the temperament, and racial development of a people. They were, and are, all in the line of evolution. They were, and are, God's living witnesses of a future existence. To deny them, to destroy them, is to plunge the world into the thickest darkness of materialism.

The Spiritualism of this century was no modern invention by either spirits or mortals, but rather a discovery, the re-discovery, of a fact, or range of facts, in perfect accord with natural law. It did not spring into birth full-grown, like Minerva from Jupiter's brain. It was seemingly feeble at first. It is youthful yet, when compared with Protestantism and its swarming sects. And yet, it is afire with truth, and aflame with infinite possibilities. Atheistic materialists and sectarian priests might quite as well think of dethroning Divinity as of checking the onward march of Spiritualism.

Christianity started from a dream (Matt. i. 20); Spiritualism from a mystic rap. Angels and spirits were the potent powers behind them both. The mightiest results often follow from the minutest causes. Newton's falling apple pointed to that hidden law that holds suns and stars in their circling orbits. That little puff of steam from Watts' boiling kettle foretold of railways and steamers girdling the globe. How insignificant to proud Imperial Rome was that Babe cradled in a Bethlehem manger; and yet, there lay concealed mighty causes that in less than 300 years shook the whole Roman Empire to its very foundations; and later, planted the cross, symbol of life, upon the hills and mountains of every civilised land. So those little half-muffled sounds, those gentle, telegraphic tickings, that came to Hydesville like messengers from the tear-lands of the tombs, came to bring messages—messages of holiest memories. This was the Epiphany,

the Easter morning of this thinking, stirring nineteenth century ! It was the golden dawn, the opening cycle of a newer and higher dispensation, ringing the death-knell of a dreary materialism and a creedal, soul-crushing sectarianism.

In the Judæan dust-buried past, women were last at the cross and first at the grave ; so, in this century, women—the Fox sisters—after hearing the sounds, were the first to discover the new alphabet, the first to translate those rappings into intelligent language, thus cabling the ocean of doubt, and bridging the chilling river of death, thereby enabling mortals and immortals to stand consciously face to face, re-clasping hands—the white hands of their dead—and re-affirming their undying loves and affections. As God is the soul, the spirit, interpermeating all nature, Spiritualism is necessarily naturalism. Nature is a divine unity. The chain of causes has no missing links. Law is as continuous as it is immutable, and truth is absolutely imperishable. All the good of the old times remains. Principles never die, and so of human beings—there are no dead. The Spiritualism of to-day has absolutely demonstrated this to be a fact. Shout, then, O ye nations, the song of triumph, for Death, the King of Terrors, is conquered ! Creeds are doomed. The devil of mythology is defeated, and the fiery scare-crow, hell, is transfigured into lovely Gehenna gardens and vineyards, where purpling grapes grow in richest luxuriance just outside the walls of Jerusalem.

A few years since I was in the Judæa of the ancient Scriptures—in old Bethlehem, near Jerusalem ; and recently, on March 31st, 1898, I was in the new Bethlehem, at Hydesville, near Rochester, N.Y. This has now become consecrated ground—consecrated and sacred to moral, mental, and spiritual science, to the brotherhood of races, to the immortality of Divine truth, to the matchless grandeur and glories of a present angel ministry, and to a sweet converse with those higher, heavenly intelligences that make radiant the highlands of immortality. Hydesville is America's Mecca.

The philosophy of Modern Spiritualism and the philosophy of Christianity during the first three centuries are in perfect accord. Spiritualists believe in God—a personal God, basing that personality not upon form or shape or mere avoirdupois, but upon consciousness, intelligence, will and purpose. They believe in Jesus Christ, accepting Peter's definition—'Jesus of Nazareth, a man approved of God among you by wonders, and miracles

and signs, which God did by him.' Jesus' sympathetic character was certainly sweeter, diviner than that of the masses of men. Angels daily walked and talked with Him. Subordinating the earthly to the spiritual, fraternal love with Him soon bloomed out into the universal. Quick to feel the sorrows of others, the sensitive tendrils of His loving heart, constantly attuned and tremulously responsive, vibrated to every sound of human suffering. He identified Himself with sorrow and disgrace, with humanity in its lowest estate, that He might the more successfully exert the healing, saving, love power of His soul in the redemption of the erring.

Considered with reference to religious cycles, Jesus stood upon the pinnacle of Hebrew Spiritualism, the great Judæan Spiritualist of that era. As God is Spirit—that is, the infinite Spirit-presence acting by the law of mediation—the Apostle, with a singular clearness of perception, pronounced the Nazarene a 'Mediator'—that is, a 'medium'—between God and men. The persecuted and martyred mediums of one age become gods in succeeding ages. Such manifest the world's lack of both justice and wisdom.

But if Jesus was only divine man, elder brother, wherein, then, you will perhaps inquire, consisted His moral superiority over others of that era? If I rightly understand His essential and peculiar characteristics, His pre-eminent greatness consisted in His fine harmonial organisation; in a constant overshadowing of angelic influences; in the depth of His spirituality and love; in the keenness of His moral perceptions; in the expansiveness and warmth of His sympathies; in His unshadowed sincerity of heart; in His deep schooling into the spiritual gifts of Essenian circles; in His soul-pervading spirit of obedience to the mandates of *right* manifest in Himself; in His unwearied, self-forgetting, self-sacrificing devotion to the welfare of universal humanity, and His perfect trust in God. The leading thoughts ever burning in His being for acceptance and actualisation were the divine Fatherhood of God, the universal brotherhood of man, the perpetual ministry of angels and spirits, and the absolute necessity of toleration, charity, forgiveness, love—in a word, *good works*. These, crystallising into action as a reform-force for human education and redemption, I denominate the *positive religion*, and consider it perfectly synonymous with Spiritualism—Spiritualism as a definition and practical power in its best and highest estate. This pure religion and undefiled, established in

men's hearts and lives, and not on 'sacred' parchments, would soon be felt in states and kingdoms, promoting peace, justice, and charity; rendering legal enactments wise and humanitarian, and causing the sweet waters of concord and goodwill to flow over all the earth for the spiritual healing and moral uplifting of the nations.

Few Spiritualists have yet reached the sublime altitudes of that positive or universal religion whose co-assistant is science, whose creed is freedom, whose psalm is love, and whose only prayer is holy work for human good. The best have not yet entered the vestibule of perfection. The ideal stretches afar in the golden distance. That there are extravagances, frauds, wild theories, and moral excrescences sheltering themselves under the widespread wing of Spiritualism, is freely admitted. This is common in all new movements involving the activities of the emotional nature. Let only the sinless stone the erring. 'Jesus,' says the record, 'came into the world not to condemn, but to save the world.' Because the millennium has not dawned during this first phenomenal cycle of fifty years of Modern Spiritualism; because the temple with its inner glories is as yet only seen in vision; because our fondest hopes are not realised, nor our lofty ideas attained, shall we go back to the beggarly elements of the world, and seek spiritual nourishment from re-chewing old sectarian husks? Only in weakness and blindness does human nature seek a return to the flesh-pots of the past. If Spiritualists are not free, generous, tolerant, and prosperous; if they are not above the level of the age in good works, in order and fitness, in reform effort and general culture; if they are not the ready recipients of the freshest fruits of science and philosophy; if they are not full-grown harmonial men and women, the fault is not in Spiritualism, but in themselves. 'Examine yourselves,' was a good old apostolic injunction. Spiritualism can gain nothing by aping the ecclesiastical customs of other denominations. Awkward combinations are ever to be avoided. While it is true that master-builders are constructionists, and that the good in all organisations is to be carefully conserved, Spiritualism must never adopt any measures for cramping the unfolding intellect, nor strive to utter the shibboleth of any man-made form of faith; for, in the introduction of this modern wave of Spiritualism upon earth, the angels of heaven purposed the formation of no new sect. Their aim, higher and holier, was to educate, enlighten, and spiritualise God's dear humanity.

These are among the divine enunciations of that positive religion, based upon the immutable principles of justice, goodness, and human rights:—

God immanent and active in all things.

Man above all institutions.

The strict equality of the sexes.

'Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.'

'Blessed are the pure in heart.'

'By this shall men know that ye are My disciples, if ye have love one for another.'

Self-abnegation being the first law of life, the highest good consists in aiding and in doing good to others.

'Inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave Me meat; thirsty, and ye gave Me drink; a stranger, and ye took Me in; naked, and ye clothed Me; sick, and ye visited Me; in prison, and ye came unto Me.' . . . 'Inasmuch as ye have done these things to the least of one of these My servants, ye have done them unto Me.'

This is the religion of Jesus, the religion of the soul, the inborn religion of all men. Its witnesses have been the luminous suns and stars along the ages. When J. G. Whittier, accompanied by an English philanthropist, visited that eminent Unitarian, the Rev. Dr. Channing, for the last time in Rhode Island, their themes of conversation were reform, progress, peace, toleration, and human elevation. Sweet and sacred such hours of converse, when soul pulses to soul in kindred love and sympathy. Mr. Whittier, referring to it afterwards, wrote these tender lines:—

> 'No bars of sect or clime were felt—
> The Babel strife of tongues had ceased—
> And at one common altar knelt
> The Quaker and the Priest.'

Thus may, thus *do*, the hearts of the good and erudite ever blend in unison. Such fellowship constitutes heaven upon earth. When the white feet of the venerable William Howitt pressed the sunny slopes of the summer-land, the angels that make radiant the upper kingdoms of God did not inquire, 'Were you on earth Catholic, Protestant, Spiritualist, Materialistic Spiritualist, or Christian Spiritualist?' but 'Were you a true

man, a lover of humanity, and a brother of mercy?' 'Then shall the King say, Come, ye blessed of my Father.' Love was the test of the discipleship in Christ's time. Purity was and *is* the test of heavenly acceptance in all spheres of existence. Listen :—

'Lovest thou Me?'

'Love is the fulfilling of the law.'

'Love worketh no ill to its neighbour.'

'If ye love Me keep My commandments.'

'Not every one that saith Lord, Lord! shall enter into the kingdom of Heaven, but he that doeth the will of My Father Who is in Heaven.'

If you cannot walk peaceably and religiously with your brother, good reader, go your own way, kindly leaving the road. Heaven, as London, may be reached from different directions.

Made subject to vanity, experimenting and journeying through the world of shadows, all need the staff of prayer and the lamp of faith—need to feel that God is a constant presence; that Christ is the light of truth; and that loving angels are waiting to minister to our spiritual wants. A life without love and trust, even if it be of the strictest morality, or of a continual ascetic struggle after Divine communion, will never bring the individual really into the Inner Temple. Little children symbolise the receptivities of the heavenly life. The humble heart, sheltered away from the storms of passion, and all vestured over with the fragrant blossoms of sweet human affections, is often nearer in spirit to the angels than the cold philosopher. Love inspires, wisdom guides, faith opens the gate, and self-sacrifice leads the way into the City of Peace—the City of God. Oh, come, let us worship in this temple of Spiritualism—this temple of eternal religion—a temple whose foundations are deep and wide as the nature of man, and whose dome, reaching into the Heaven of Heavens, shall shelter and overshadow the races with millennial glory.

When genuine Spiritualism—the universal religion of love—shadowed in twilight by Indian sages, seen in increasing sunlight by Syrian seers, and consciously felt to-day by the more highly-inspired—becomes actualised in, and outwrought through, the personal lives of earth's surging millions, it will no longer be selfishly said, 'Mine, mine,' but 'Ours, yours, all who appropriate it for holy uses.' Then our country will be the universe, our home the world, and our rest wherever a human heart beats

in sympathy with our own, and the highest happiness of each will be found to consist in aiding and blessing others. Then will the soil be as free for all to cultivate as the air they breathe ; gardens will blossom and bear fruit for the most humble ; orphans will find homes of tenderest sympathy in all houses ; the tanned brows of toiling millions will be wreathed with the white roses of peace ; and the great family of humanity will be obedient to and trust in love, law, liberty—God ! In holiest fellowship with Jesus and the angels, with loved and loving spirits, and upon the tender bosom of the Infinite, is my soul's rest forever.

Probably the best medium that has graced this nineteenth century was W. Stainton Moses. Educated at Oxford, and for a time connected with the London University College, he was a clairvoyant, trance, clairaudient, automatic-writing medium. His mediumistic superiority consisted largely in living a good life, and adding to his mediumship culture and scholarship. He was for years editor of the London 'LIGHT,' pages of his automatic writings appearing in its columns. Honoured by his friendship, I take pleasure in embodying in this address the following communications from his spirit-friend 'Imperator':—

It is part of our mission to teach the religion of the body as well as of the soul. We proclaim to you, and to all, that due care of the body is an essential pre-requisite to the progress of soul. Jesus was physician to both body and soul. Man has gradually built around the teachings of Jesus a wall of deduction, speculation, and material comment similar to that with which the Pharisees had surrounded the Mosaic law. It is our task to do for Christianity what Jesus did for Judaism. We would take the old forms and spiritualise their meanings and infuse into them new life. Resurrection rather than abolition is what we desire. We say again that we would not abolish one jot or tittle of the teachings which the Christ gave to the world. We do but wipe away man's material gloss and show you the hidden spiritual meaning which he has missed.

This was the mission of Christ. He claimed for Himself that fulfilment of the law, not its abolition or abrogation, was His intent. He pointed out the truth which was at the root of the Mosaic commandment. He stripped off the rags of pharisaical ritual, the glosses of rabbinical speculation, and laid bare the divine truth which was beneath all, the grand principles divinely inspired which man had nearly buried. He was not only a religious but a social reformer, and the grand business of His life was to elevate the people, spirit and body ; to expose pretenders, and to strip off the mask of hypocrisy ; to take the foot of the

despot from the neck of the struggling slave, and make man free by virtue of that truth which He came from God to declare. 'Ye shall know the truth,' He told His followers, 'and the truth shall make you free; and ye shall be free indeed.'

He reasoned of life and death and eternity; of the true nobility and dignity of man's nature; of the way to progressive knowledge of God. He came as the Great Fulfiller of the law; the man who showed, as never man showed before, the end for which the law was given—the amelioration of humanity. He taught men to look into the depths of their hearts, to test their lives, to try their motives, and to weigh all they did by one ascertained balance—the fruits of life as the test of religion. He told men to be humble, merciful, truthful, pure, self denying, honest in heart and intent; and He set before them a living example of the life which He preached.

He was the great social reformer, whose object was at least as much to benefit man corporeally, and to reveal to him a salvation from bigotry, selfishness, and narrow mindedness in this life, as it was to reveal glimpses of a better life in the hereafter. He preached the religion of daily life, the moral progress of the spirit in the path of daily duty forward to a higher knowledge. Repentance for the past, amendment and progress in the future, summed up most of His teaching. He found a world buried in ignorance, at the mercy of an unscrupulous priesthood in matters religious; under the absolute sway of a tyrant in matters political. He taught liberty in both. He laboured to show the dignity of man. He would elevate him to the true dignity of the truth, the truth which should make him free. He was no respecter of persons. He chose His apostles and associates from the mean and poor. He lived amongst the common people; of them, with them, in their homes, teaching the simple lessons of truth which they needed, and which they could receive. He went but little among those whose eyes were blinded by the mists of orthodoxy, respectability, or so-called human wisdom. He fired the hearts of His listeners with a yearning for something nobler, better, higher than they yet possessed; and He told them how to get it.

The gospel of humanity is the gospel of Jesus Christ. It is the only gospel that man needs; the only one that can reach his wants and minister to his necessities.

We continue to preach the same evangel. By commission from the same God, by authority from the same source, do we come now as apostles of this Heaven-sent gospel. We declare truths, the same as Jesus taught. We preach, through this medium, His gospel, purified from the glosses and misinterpretations which man has gathered around it. We would spiritualise that which man has hidden under the heap of materialism.

'I inquired,' says Stainton Moses, 'whether I rightly understood that the work of teaching, a section of which is under the direction of Imperator, derived its mission from Christ.'

'You understand aright. I have before said that I derive my mission, and am influenced in my work, by a spirit who has passed beyond the spheres of work into the higher heaven of contemplation. . . Jesus Christ is now arranging His plans for the gathering of His people, for the further revelation of the truth as well as for the purging away of the erroneous beliefs which have accumulated in the past.

'This is the second coming—a coming in power and glory—a coming of ministering angels and spirits—a coming to morally and spiritually enlighten all conscious intelligences. It is the overshadowing return of the living Christ. There will be no such personal return as theologians have taught. This will be, and is, the spiritual return to His people, by the voice of His messengers speaking to those whose ears are open: even as He Himself said, "He that hath ears to hear, let him hear; and he that [illegible] to receive it, let him receive it."'

Spiritualism is the opposite of, and strongly antagonistic to, materialism. When scientists talk of the potencies in matter, of co-relations and polarities, they are talking all unwittingly of Spirit; for all potency as a finality belongs to the almost incomprehensible realm of Spirit, which by the way is a factor in every phenomenon of nature, and is essential to the ascertainment and record of every natural law; and the knightly champions of science are just beginning to understand it.

The Kosmos is a unity, three-fold in manifestation. Substance is the One, the All-Spirit, Soul, matter! We are spirits now—spirits vestured in material, ever-changing substances. We are spirits with souls vibrating in touch with the Universal Soul—with Immortality! And man can no more help being immortal than the buds can help unfolding and blowing beneath spring's refreshing showers and the sun's genial rays. Who that has drunk from this fountain of eternal life—who that has held an hour's communion with departed loved ones, does not say to the world: 'I am glad, oh! so glad, that I am a Spiritualist!' And who does not say: 'Blessed, ever blessed be this divine truth of the nineteenth century, Spiritualism!'

Spiritualists! the eyes of the civilised world and of the angels above are upon you! Conduct yourselves, then, like men; so guide your barques that, though they flounder in the tempestuous seas of temptation, they may soon right themselves for a better, safer voyage; live to-day for to-morrow, for eternity; be above

the commission of an unworthy act; indulge in no ignoble insinuations; take no selfish advantages of the weaknesses of your fellow-men; sacrifice coveted comforts for the good of others; seek no praise nor fulsome flattery; intrigue for no office; partake of the bread of honest labour only; administer reproof in gentleness and love; forgive as you would be forgiven; be kind to the poor, the unfortunate, the sick, the dying; live to lift them to higher planes of health and happiness; live to brighten the chain of human friendships; live to educate mind, heart, and soul for the realisation of a heaven on earth; plant gardens of love in unhappy bosoms; scatter gems of goodwill and roses of kindness along your daily walks of life; think only good thoughts; and ever welcome the angels to your hearts and to your souls as the loved messengers of God. These are the teachings and principles of practical S[redacted]

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# TRANSACTIONS

OF THE

## London Lodge

OF

# THE THEOSOPHICAL SOCIETY.

## VIBRATIONS

The substance of Lectures delivered to the London Lodge during the winter of 1905, by A. P. Sinnett.

# Vibrations.

STUDENTS of occult science are fully alive to the significance of vibrations as associated with consciousness. As physiology of the ordinary kind gradually attempted to trace a connection between the brain and the states of consciousness of the being to whom the brain belonged, vague impressions arose to the effect that every impression made upon consciousness must be in some way associated with a permanent change in the constitution of the brain. Memory was supposed to represent the accumulated modifications which the brain matter had thus undergone. This conception has long since been dissipated for students of occultism, who grasp the principle that the part which the brain plays in relation to consciousness is roughly analogous to that which the strings of a pianoforte play in reference to the music they produce. Their vibrations provide for the manifestation of the music on the physical plane. We need not assume that the vibrations of the brain matter give rise to the thought, but, in some manner as yet most imperfectly conjectured, they are associated with the thought as affecting the physically incarnated thinker.

At the outset of any attempt to investigate the meaning of vibration and the manner in which this marvellous process goes on as far as we can observe on the higher planes of nature as well as on the physical, it is above all things important to bear in mind that consciousness has to do with a

mystery lying infinitely beyond the range of any investigation connected with the *matter* of the various planes on which consciousness may be manifest. But as far as we can observe, whenever it is manifest on any plane of matter, however refined, vibration of one sort or another goes on concurrently with its exercise.

This warning at the first glance may seem to deprive the subject of vibrations of the interest it possesses for those who hope, by studying it, to arrive a little nearer the solution of the infinite mystery in the background. But the mechanism of nature alone introduces us to mysteries which are only less unfathomable than those relating to consciousness. Physical science enables us to begin the appreciation of its complexity; occult science widens the horizon of the research; and long before we shall be justified in exhibiting impatience at the impossibility of completely comprehending the spiritual universe, we shall find the laws governing its material manifestation embracing fields of activity so vast that even the conceptions we have already been enabled to form with the help of occult developments, will assuredly appear at a later date the beginning merely of our effort to accumulate knowledge. And the study of vibrations, even though it may afford no hope of providing an exhaustive interpretation of the relations between human and divine conditions, will, nevertheless, lead us farther in the direction of comprehending some of the great principles involved in human evolution, than at the first glance we might be encouraged to anticipate.

And we are the better able to understand the nature of vibration with reference to the higher orders of matter by reason of the fact that we can begin our observation of this all-important process on the physical plane. Vibration is, of course, distinguished from irregular motion by its orderly relation to time and space. The simplest vibration we can

think of is that of a pendulum. The regular swing backwards and forwards recurs in the same period of time. If we could think of the instrument as absolutely free from the retarding influences of the atmosphere and of friction, the swing once established would continue for ever like the motion of a body in space. But as we imagine the rapidity of vibrations accelerated, we soon lose touch with those of a purely mechanical order. The balance wheel in a watch, vibrating four times in a second, represents a vibration in the same order as that of the pendulum. And vibrations still of a mechanical kind may be much more rapid. The prongs of a tuning fork may be made to vibrate many thousands of times in a second, but they introduce us to a new order of vibration, that which gives rise, when imposed on the molecules of the atmosphere, to the sense of hearing as it impinges against the tympanum of the ear.

And now we find ourselves concerned with the lowest order of those vibrations which associate themselves with consciousness. We must guard ourselves indeed as students of occult science from supposing that the vibrations of the air, which it is the business of acoustics to deal with, are the only vibrations connected with the phenomenon of sound. Many people gifted with clairvoyance of a certain kind, will observe effects of colour evoked by the activity of musical instruments. And that observation concurs with broad assertions that have been put forward from time to time with varying degrees of occult authority, to the effect that whenever sound is produced by the vibration of the atmosphere, the ether which interpenetrates that atmosphere is set into vibration also, thus investing sound with much more widely ramifying influences than ordinary science attaches to the idea. But, as far as the atmospheric vibration is concerned, those which relate to sound soon reach a limit. It is difficult to draw a

hard and fast line, and to affirm that beyond a certain rapidity the atmosphere cannot vibrate. But, at all events, when its vibrations exceed a rapidity in the neighbourhood of 30,000 vibrations per second, they cease to impart corresponding vibrations to the mechanism of our ears, and thus become inaudible. They can still be detected by physical plane devices. Inaudible sounds,—that is to say, atmospheric vibrations above a certain rapidity,—will affect sensitive flames, and can thus be studied in the physicist's laboratory. But the drum of the ear cannot be made to vibrate more rapidly than a limited rate—and it is well at the outset of this investigation to realise, as clearly as possible, the meaning of that state of things which plays so important a part in all considerations connected with vibrations—the inability of the various perceptive organs with which we are supplied to record vibrations in the medium to which they relate, that may be of too rapid an order.

The idea under consideration can be illustrated by a mechanical analogy. Take a pendulum at rest the length of which would provide for its vibration once per second. Imagine it tapped as lightly as you please, at intervals exactly corresponding to its own proper rate of vibration, and in time these impulses will accumulate sufficiently to produce a sensible motion in the pendulum. Of course the experiment must be carried on under imaginary conditions free from atmospheric viscosity and friction, but theoretically it would work, however delicate the impulses might be, and would work in practice even though they might be very minute. But imagine these impulses recurring at a rate different from that of the rate at which the pendulum would normally vibrate, and no effect would be produced, simply because such impulses would neutralise one another rather than accumulate their effects, and thus while minute taps

repeated once per second will ultimately set the pendulum in motion, taps repeated a hundred times per second will produce no effect at all. The phenomena of inaudible sound and, to go a step higher, those of invisible light, are exactly analogous to the illustration just suggested.

The interval on any scale representing rapidity, which lies between the most rapid vibrations of the atmosphere giving rise to sound, and the lowest vibrations of the ether giving rise to light, is, of course, enormous. Light vibrations begin in the orders of magnitude having to do with billions (millions of millions) of vibrations per second, and these billions are to be counted by seven or eight hundred before we reach the rapidities which the eye is incapable of perceiving. Beyond these rapidities again, if we may draw reasonable inferences from what we know of nature's higher planes, the vibrations of matter belong to those orders compared to which the ether—the vehicle of luminous vibrations—is a dense medium, represent new orders of magnitude. But before considering this reasonable assumption, incapable as yet, of course, of scientific verification, it is desirable to study the vibrations of the ether a little more elaborately.

A rapidity not greatly in excess of the highest sound vibrations introduces us to those vibrations of the ether which have to do with electric waves. Of course the phenomena of electricity are much more complicated than those which have to do with the etheric waves belonging to that group of phenomena, but these considered by themselves cover a range of vibrations beginning perhaps somewhere about the rate of a million per second up to a rapidity of over 30,000 million. That rapidity, however, is so far below the lowest rate which gives rise to the phenomena of light that we must recognise a group of vibrations between 30,000 million and about 35 billions, the effects of which must be regarded for

the present as unknown. But the last named rate introduces us to the lowest heat rays of the spectrum, invisible heat rays, of course, not giving rise to the sensible condition of red heat. But spectrum rays of all sorts, from the lowest heat rays to the highest recorded ultra-violet rays, represent a range from about 35 billion to about 1,875 billion per second. To anticipate some confusions of thought let it be here remembered that according to English numeration a billion is a million million. Unfortunately continental physicists adopt a different numeration, and when they say a billion mean a thousand million. But for our purposes a billion is a million million ; a trillion, a million billion, and so on.

These figures are deplorably beyond the reach of any imagination we can bring to bear upon the matter, but at the same time it is easy to understand the calculations on which they depend. The actual length of an etheric light wave is measurable by certain processes familiar to optical science, and the length of a wave of yellow light, the middle vibration of the light series, is about the 52,oooth part of an inch. The velocity with which this vibration is transmitted through space is about 186,000 miles per second, and if we calculate how many times the 52,oooth part of an inch will go in 186,000 miles we reach the figures just referred to.

Now for reasons connected with the mathematics of the X-ray it is assumed by modern physicists that those vibrations begin somewhere in the neighbourhood of hundreds of thousands of billions, and extend into the neighbourhood of trillions per second. Thus there is another region of vibration between the highest of the light series and the lowest of the X-ray series not yet accounted for. "We must own," writes Sir William Crookes in one essay on the subject, "our entire ignorance as to the part they play in the economy of

creation"; but whether etheric vibrations belong to the lower or the higher orders of rapidity, they all seem to pass through space within about the same periods of time, the most striking characteristic of those representing the highest frequency being that they are capable of passing freely through bodies which are opaque to the vibrations of light "with scarcely any diminution of intensity, and pass almost unrefracted and unreflected along their path with the velocity of light."

Let us now go back to consider some vibrations of the physical plane, of a kind which up to the present moment we have not taken into consideration. Those which we have been considering are in all cases wave motions in great masses of the matter affected. Ripples on the surface of water radiating outwards from a splash, are waves each of which consists manifestly of enormous aggregations of the molecules of which the water consists. So when a tuning fork is set in vibration the prongs are moving as complete masses of matter. The waves of the atmosphere to which they give rise are different in their shape and character from those of the water surface, but they are waves each of which consists of molecules in enormous number. Again, when a resonant bar of metal is struck the waves rushing through its substance have a complex form that baffles imagination. But these waves are totally unlike in their character from the vibration going on all the time amongst the separate molecules of the metal. Indeed, throughout the various media in which vibrations take place, even in the ether, we have to remember that molecular vibration is going on within the wave motion that may become perceptible to the senses. This sometimes becomes manifest when excited beyond its normal rate. A difference, for instance, is perceptible between a lump of cold iron and a lump of iron heated to redness. The

molecular vibration which in the cold mass was out of relation with the possible wave motions of the ether surrounding it, becomes accelerated by heat to that degree that it does eventually set the ether in motion. As the heat increases from redness to whiteness that simply means that the rate of molecular vibration in the iron has been accelerated until it corresponds with the wave length of light higher than that of the red end of the spectrum, and we even get a scientific truth roughly recognised by manufacturing metallurgists, who speak sometimes of a "blue heat" when they mean a temperature higher again than that which excites the white luminosity.

And it must be recognised that this molecular vibration is a phenomenon of matter in all its varieties, and in all these varieties quite distinct from the wave motion associated with sound, heat or light. And this thought must still be borne in mind when we come to consider those wave motions of the brain matter associated with states of consciousness, but distinctly different in their character from the molecular motion of the matter constituting the brain, which belongs in nature to a different impulse from that giving rise to what, for convenience, we may call the vibrations of thought. We do not as yet possess any data on the basis of which we can form a guess as to the order of rapidity to which those brain vibrations belong, but every convergent line of occult inquiry tends to the same conclusion, *viz.*, that the brain matter of every sentient being in a physical body is in a state of vibration whenever varying thoughts or states of consciousness are manifesting themselves in such vehicles. As the process of thought is completed for the time, the brain matter may subside into a state of rest (except for its molecular vibration, which is essential to its continued health).

Now the deeply interesting idea which this consideration

suggests has to do with what may be regarded as the gradual preparation of, or—to use a more suggestive expression—the gradual education of matter towards the purpose it has ultimately to subserve, the manifestation of consciousness on the physical plane. Let us go back in imagination to the beginnings of this vast solar system, within which our own mental activities are carried on. Occult teaching has enabled us to realise that the inconceivable Being whom we regard as the Author or God of our system, sets to work on the creation of the system in a universe already replete with matter. That matter pervades space in its most refined forms, and the molecular conditions of physical, astral, and manasic matter are due to creative activities altogether antedating the commencement of any given scheme of evolution. Physical science is moving in the direction of this idea, and the scientific world is already excited by speculations concerning the constitution of that minute corpuscle described as the "electron," with which, under another name, occult students have been familiar for many years past. For the moment the physicist, advancing along conventional roads of thought, seems leaning to regard the electron as consisting of force or energy *per se ;* some physicists would say even that it is an atom of electricity, while from the occult point of view it is an atom of physical matter in its most disintegrated condition, that in which it constitutes the ether, pervading all space; identical as regards one of its functions with the protyle of Sir William Crookes' hypothesis, and available for the uses of Divine Beings engaged in the development of solar systems. That physicists must ultimately regard the electron as not merely a vortex of energy but as matter endowed with energy, seems reasonably certain from the point of view of occult knowledge. That statement does not controvert the metaphysical conception that the origin of

matter eludes our search as we dive more and more deeply into the mysteries of Nature. But we shall not clear up one mystery by affecting to disregard the mysterious character of another, and we are not really making any significant statement if we declare that matter in its extremest refinement is merely a manifestation of spirit. It is useless for us even to attempt to think either of matter or spirit as separated one from the other. Their union is manifestation in Nature, and behind the veil of manifestation it is vain for us to attempt at present to penetrate.

Reverting now to the study of the vibrations which matter animated by spirit in all its varieties may exhibit, let us confine our attention to the atomic matter destined to provide material for the sun and planets of the physical system. This is already complex in its structure, as investigations connected with the nature of the etheric atom has shown. The atoms themselves are in vibration even within their constitution; the still finer atoms of astral matter of which they are composed are undergoing vibrations of extraordinary complexity. But these motions may be traced back to the activities of the power which calls the cosmos as a whole into manifestation. The energy of the creative power engaged in producing a solar system would appear in the first instance to be directed to the aggregation of cosmic matter into new molecular forms in which a new vibration is impressed upon the aggregates so developed. Vaguely groping after some comprehension of the relations between matter and spirit some thinkers have endeavoured to suggest that the matter which is in motion is one thing, and motion itself another. But spirit is so much more mysterious than motion, that the thought must certainly not be allowed to fetter imagination too rigidly. Still for the purposes of the elucidation now in progress we may think of the molecular vibration of the matter constituting our world

as the motion specifically imposed upon it by the creative power which has engendered it from primordial conditions; and we may in that way begin to realise a process of development going on in matter as the world passes through its varying stages of growth, and tending in the direction of matter that shall be serviceable for vibrations of a higher order than those associated in the first instance with the evolution of the chemical elements.

With these alone the world is concerned during its early incandescent period, although directly we say this much we have to recognise, in passing, the fact that the incandescent periods of the world's youth are intercalated with others conducive to advancing stages of growth. But leaving all that has been said in a former transaction on "The Constitution of the Earth" to constitute a gigantic parenthesis at this period of the explanation, we may think of the gradual development of matter, after the surface of the growing world has cooled sufficiently to render the change possible, in the direction of a new order susceptible of becoming the vehicle of a new spiritual influence,—the animating principle of the vegetable kingdom. All speculation of this nature is apt to suggest a multitude of ramifications and the processes connected with what has here been called the education of matter must of course be regarded as going on concurrently with that even more wonderful process representing the evolution of consciousness in material vehicles. But of that it is impossible to deal fully while the other aspect of the vast process is especially under observation. The matter of the vegetable kingdom, it must be seen, is what may be loosely called a higher order than the matter of the mineral kingdom, and in this way it has somehow become capable of vibrating in a new way, somewhat better adapted to the higher purposes in view than the matter from which in some

mysterious fashion it has emerged. Terms would hardly be used in a legitimate sense if we spoke of vegetable matter as already susceptible of vibrations identified with consciousness, but they have at all events reached upwards towards complexities compatible with the idea of life. And then in the progress of ages vegetable matter undergoes a new metamorphosis and becomes available for the uses of that more highly developed life represented in the animal kingdom. The processes of improvement, the education of the matter available as a vehicle for animal consciousness, continues steadily to advance. And although as yet no microscopic research can precisely trace the stages of that progress, we feel reasonably sure that as the animal kingdom attains higher and higher developments the susceptibility of its matter to more and more complicated vibrations is the essence of the great evolutionary change through which it is passing. Nor must we suppose that all animal matter represents in an equal degree the achievements of this evolution. The matter which builds up a human form is of varying degrees of perfection, and we must think of the matter available for brain uses as representing that which up to the present time represents the high-water mark of creative achievement as regards the physical plane.

But at once the thought will arise that brain matter itself is simply the product of organic chemistry, derived, like every other variety of matter in the human system, from the food in the first instance which is taken into it. Organic changes, however, in connection with the matter constituting vehicles of consciousness are probably more complicated changes than the first glance would suggest. Occult teaching enables us to realise that all the processes of Nature go on under the direction of elemental agency in its higher or lower forms. Few problems in occult physics are more difficult to compre-

hend than those associated with this state of things. Vague imagination prompts the conception of elemental agency as represented by little beings engaged so to speak in painting the flowers or building up the forms of animal life. Nature, however, works always from within, rather than from without, and the elemental consciousness, whatever form its manifestation may take under other conditions, must be thought of in regard to the progress of physical evolution, as somehow immanent in the matter itself. But however the work may be carried out, the process that has been referred to above as the education of matter will be seen to represent really what may be better described as the education of the elemental agency engaged throughout the processes of evolution in the perfection of matter. And thus, although the same material supplied by the digestive processes and the blood may be available for the different orders of elemental agencies employed, one, for example, in constructing bone matter, another in constructing brain matter, the creative ability of each kind is perfected along the lines of its own work, and thus in spite of the apparent physiological difficulty visible at the first glance there is no real embarrassment in conceiving that the brain-making elemental agency develops, as time goes on, the power of producing mechanism more and more delicately sensitive to vibrations of the higher order.

There is one variety of matter in existence which, perhaps, eclipses in perfection, at this stage of planetary growth, the brain matter of the human being, and that is the brain matter of the ant and the bee, the most wonderful speck of matter, in all probability, on this planet in the present time. But in connection with this thought a new complication arises. Occult investigation has long since shown that this world is the theatre of many different kinds of evolution, and those

marvellously intelligent little creatures, the ants and the bees, belong to a category which, for various reasons, lies outside the area of animal life directly subordinate to the schemes of evolution of which the human being is the head.

And now in connection with the observation of these processes, by means of which brain matter has been brought to its present perfection,—and should ultimately attain levels of very much higher perfection,—we are in presence of the usual contrast between the natural methods in activity during the first half of any great cyclic undertaking, and the second half, or what is commonly called the upward arc. The first half of the evolutionary process, the downward arc, represents an impulse imparted to the forms by which consciousness is manifested, due to the original impulses imparted by the creative power. A time comes, however, in connection with evolution of all kinds, when something has to be added from within to the forces which carry the evolving entity or the evolving form along the main stream of evolution. As occult students will understand by this time, the *spiritual* growth of each human being who has once attained the conditions prevalent around us now, in countries inhabited by the most advanced race as yet in existence, depends for its future course on each human being himself. That is to say, the fifth race man—acquiring, in the first instance, a comprehension of the great natural design—has to weld his own conscious energies with those behind him, as it were, to promote his further growth. He thus accomplishes the later processes of his loftier development by the exercise of those powers which he will have learned to recognise as awaiting their stimulation in his own nature. Now, with regard to the material evolution of form along the upward arc of human progress, the same rule holds good, and man himself must contribute to that further education of the appropriate

elemental agency by means of which the future improvement of the vibrating mechanism, associated with human thought, has to be provided for.

The idea is subtle, and difficult to grasp with precision, liable moreover to run into conceptions which may not accurately represent the course of events. Judging by observations that have been carried out by clairvoyant observers, capable of investigations connected with the infinitely little (even a more difficult research than those which have to do with the infinitely great) they have seen reason to believe that the etheric atom itself, of which all the molecules that go to make up physical matter are built, is in process of improvement as regards its interior constitution. Constructed as it is of very numerous spiral forms, it appears that some of these are in activity and some apparently dormant. If that is so it is more than likely that Nature has somehow provided for the gradual perfection of the etheric atom, and that consequences may ultimately ensue in connection with the susceptibility of matter when this process is complete, that are likely to prove remarkable in a very high degree. But meanwhile that which we have to think of as in process of improvement as the vibratory character of brain matter becomes more and more complicated, is not the etheric atom considered apart from other manifestations in Nature, but the organic molecule itself. This molecule of course is far removed from the minutest speck that the microscope can observe, in the direction of the infinitely little, but small as it may be, the organic molecule, with the building up of which the elemental agency that we can influence is concerned, is itself composed firstly of still smaller molecules, belonging to the category of the chemical elements, and only in a secondary degree of the enormously numerous etheric atoms aggregated into the groups as chemical elements, with which each group of organic

molecules is concerned. The cell is sometimes spoken of as the smallest morsel of organic matter of which we can take cognisance, but that at all events is an enormously complicated aggregation of chemical elements, and thus of etheric atoms, and it is easy to imagine that the cell is undergoing processes of improvement which do not necessarily involve any change in the individual molecules of the chemical elements in each composition,—still less any change in the substance of which the chemical elements are built. And indeed the processes of organic atom growth lie, probably, as regards the time they take, well within the vaster periods having to do with etheric atom growth. Before this world period is over the brain-building elementals will have to be guided to the construction of enormously improved machinery for the advancing egos of mankind, and yet this vast period is a very minute fraction of the great manvantaric periods in which it is conceivable that under the operation of some cosmic forces the etheric atom is undergoing improvement.

By what means can the human Ego consciously contribute to the education of the brain-building elemental agency? If he is intelligently concerned with promoting the evolution of his own spiritual consciousness he is in truth carrying out the other part of the process, however little his attention may be directed towards it. For that which is perceptible for close and qualified observation in connection with brain vibrations, introduces us to the thought that new and higher capacities of vibration become engendered within the mechanism by the activities of correspondingly elevated thought, so that even if the perfection of cerebral machinery were the only object in view, the man bent on achieving it would have to do so by processes which would incidentally be equally serviceable in advancing his spiritual welfare. The two processes of form growth and spiritual growth are

in fact so intimately blended that it is very difficult in imagination to separate the one from the other.

All the the more so if we come to recognise what must be recognised if we continue this study of vibrations, the great principle that matter on the higher planes, matter, at all events, of the astral and manasic order, is in all probability undergoing processes of improvement analogous to those in activity in the physical world around us. For we should be altogether misapprehending the importance of this subject if we thought of vibrations merely in association with physical brain consciousness. We have to recognise in their characteristics the explanation first of all of what we commonly call psychic faculty, and secondly the explanation of how in most cases at the present stage of human growth, psychic faculties appear to be entirely wanting, although even in those who do not possess them consciousness may often be known to have free play on the astral, and even on the manasic envelopes of this earth. Illustrations put forward when we were considering the purely material vibrations of sound took note of the fact, that while the vibrations of one medium, the air for example, may set up vibrations of solid matter, the drum of the ear for example, when they are in the same order of magnitude, vibrations from one side may be too rapid to provoke vibrations on the other, if the orders of magnitude differ too widely. This important principle affords us a fairly complete interpretation of the phenomena, held as a rule to be so mysterious in their nature, of psychic perception. Let it be remembered first of all that the vibrations distinctly associated with consciousness are those of the brain matter and not of the external organs, the eye or the ear, which take up in the first instance the external vibrations of the atmosphere or the ether. In passing it may be worth while to point out how little real intelligence, how little

appreciation of the true mechanism of consciousness, is embodied in the speculations we sometimes find in ordinary scientific writing relating to optics, with reference to the fact that the lenses of the eye must produce an inverted image of the object seen, on the retina. How does it come to pass, the materialistic thinker inquires, that in spite of this we see the objects right side upwards? Of course the answer is that it is not the retina which sees. The retina is simply part of the mechanism engaged in transmitting vibratory impulses to the brain, and it is there we must seek, although such search would be rather hopeless at the present stage of our knowledge, for the explanation of the fact that we become conscious of external objects right side uppermost.

But going back to the problems connected with psychic faculty, we have first of all to recognise that the perception of phenomena on the higher planes of Nature becomes possible for each Ego by virtue of vibrations in the matter of the astral and manasic vehicles of consciousness. These, we may suppose, on the basis of general probabilities (and adequately enlightened observation confirms the supposition) to be of a much more rapid order than those associated with the vibrations of the physical brain. The rapidity of astral vibrations, in fact, is such as to group them in a different order of magnitude from that of the vibrations appertaining to physical matter. Thus in ordinary cases they simply cannot communicate themselves to the brain, and thus, although the Ego when, as the phrase goes, "out of the body," may have full consciousness of certain thoughts or perceptions, he cannot bring them back to that aspect of his consciousness which has to do with waking physical life. That is the simple reason why the majority of people at our growth do not enjoy what is called psychic faculty. And the fact that others do, is explained with equal simplicity by the existence in their composition

of an intermediate vibrating medium,—the etheric double (familiar to all the students of the septenary principles of man),—which, when constituted in an appropriate manner, is capable first of all of picking up vibrations from the astral vehicle in touch with it, and then of transmitting them with reduced rapidity to the matter of the physical brain.

We may not as yet exactly know how this process of reduction is accomplished, but familiar as we are, in music, with the complicated phenomena of overtones, which show how any given kind of vibration in the atmosphere sets up a great number of subordinate vibrations as well, it is easy to suppose that the vibrations of the etheric double, engendered by its sympathy with the astral vehicle, may engender what we may think of as "undertones,"—corresponding octaves below,—which would in their turn be commensurate in rapidity with the capacities of the physical brain.

Anyhow we now have in imagination a complete series of vibrations associated with consciousness on the highest levels in Nature which we can reach, as also with the consciousness we are exercising in our normal physical state. But at any level, however exalted, we must never allow ourselves to be victims of the delusion that consciousness and vibrations are one and the same thing. Before hoping to be in a position to understand the nature of consciousness itself we must await that future development which some time or other may enable us to understand Divinity. But the great principle to bear in mind is, that wherever consciousness is seated in any material vehicle, no matter how refined, whether that vehicle belongs to the astral, the manasic or perhaps even to some higher level, the vibrations in the refined matter which composes it, go on whenever consciousness is in activity. And just as we have recognised the superior mental capacity

of the civilised man in our day as compared with that of the savage working with imperfect vibrating machinery in the third root race, as due to or concurrent with the improvement of matter, so we must also accept the great probability that corresponding processes of improvement in the matter of the higher planes enveloping this earth have been going on all the while. This conjecture may be rather startling at first sight to many people in the habit of regarding the so-called higher planes of Nature as representing conditions of perfection towards which this physical earth is slowly, blindly, struggling. But some of the most important lessons to be derived from the study of this great subject lead us in the first instance to be more respectful to the physical plane, and less mentally intoxicated, so to speak, with the wonders, from one point of view, belonging to the phenomena of planes above.

Meanwhile at the first glance conceptions which have to do with thought and conscicusness appear terribly incoherent with those relating to the movement of minute particles. That movement, however minute the particles may be, however rapid their vibration amongst themselves, seems so specifically mechanical a process that one seeks in vain to unite it in imagination with the idea of consciousness. Perhaps one step in the direction of bridging the gulf, for what it is worth, it is this. Even those vibrations that come within the range of practical experiment show us some interesting facts relating to their complexity. Reference was made in the earlier portion of this paper to the fact that the wave motions in a bar of steel may sometimes be highly complicated. It has been shown by experiment that they may be so complicated in certain cases as to constrain a loose chain lying on the surface to coil itself up into a spiral. Imagination is baffled in the attempt to figure in the mind the nature of the

undulations that must, in order to produce this effect, be passing through the sonorous bar. And again, when we come to examine the vibrations associated with the behaviour of a telephone we are in presence of some equally wonderful in their complexity, but in one degree more accessible to investigation. The beautifully refined methods of measurement employed by physicists at the present time in connection with the study of the telephone, enable us to realise that the actual movement of the metal diaphragm which imparts vibration to the atmospheric molecules is, to begin with, to be measured by millionths of a millimetre. But that is not all. The impulses imparted to the atmospheric molecule by any given sound are not merely impulses of a definite wave length, they are impulses, each wave of which consists of a series of minuter waves. By suitable devices these waves may be made to delineate themselves on photographic paper, with the result of showing us that definite vowel-sounds are represented by waves of the most intricate complexity, perfectly recognisable when represented by diagrams, and again subject to modifications which represent those subtle differences of sound by means of which we recognise individual voices. Thus even so relatively gross and enormous a mass of matter as the diaphragm of a telephone vibrating to produce a particular vowel-sound, say 30,000 times in a second, is so vibrating that each of the 30,000 movements is itself composed of perhaps eight or ten subordinate quivers. One has to brood over ideas of this sort, before their full significance is appreciated. And that is going on when we make use of so commonplace, physical-plane an instrument as the telephone! What is going on in respect to the vibrations set up in the brain matter of the listener who receives the telephonic message, and how are these in turn related to the messages appealing to him from a higher plane of conscious-

ness,—so far more complicated in their character that the delicate grey matter itself breaks down in its attempt to understand them? That is the final moral of all studies connected with vibration. They enable us to realise something concerning the complexities of Nature's work, and to realise where it is wise to abandon, for the present, attempts to understand her working behind the veil.

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# TRANSACTIONS

OF THE

## London Lodge

OF

# THE THEOSOPHICAL SOCIETY.

The substance of an Address delivered to a Meeting of the London Lodge, on the 6th November, 1897, on "The Life of Apollonius of Tyana," by A. P. Sinnett.

# Apollonius of Tyana.

Few among the great philosophers of the ancient world have better claims on the attention of theosophical students than one of whom a very incomplete and erroneous impression has generally been formed by non-theosophical historians—the Pythagorean philosopher, Apollonius of Tyana. The ordinary historian has passed rather scornfully over the records, such as they are, of Apollonius' life and teachings, for the very reason that should render the theosophical student keenly alive to their importance. The wonderful stories told of Apollonius inspire the modern materialist with the belief that he must have been an impostor preying on the credulity of his followers. These very stories will suggest to any minds illuminated with the light of occult science, that he must not only have been a great intellectual leader—as the simplest external facts of his career prove him to have been—but also an initiate of the Great Brotherhood ; one of the last who—as the world was gradually sinking into the materialism in which it was bound to immerse itself in order that the ultimate growth of physical science should be accomplished—was permitted to make a free public use of his adept powers in bringing about results that commonplace ignorance regarded as miraculous. The glamour of these achievements has dazzled or confused the judgment of later generations and the significance of the life in which they occurred—as well as the spiritual and intellectual value of its example—have been altogether missed by the literary leaders of

modern thought. For this oversight they are hardly to blame. Until the occult revival of the last twenty years, no modern students of philosophy were in possession of any clue by which it would have been possible for them to have understood Apollonius. They were intellectually bound to treat the tales of his miraculous doings as so much fable. Even if the character of his philosophical teaching might have commanded their attention, they were justified in neglecting it in favour of fuller and clearer records bequeathed to us by other exponents of the same system of philosophy, and it has, in fact, been reserved for theosophists, among the generations of the present day, to apprehend the true value of the deeply-interesting story I propose to examine.

The main point of it—let me indicate at once—is to be found in its bearing on our comprehension of adeptship. All Theosophists understand now what indeed was emphasised from the beginning of the modern occult revival, that the seemingly supernatural powers associated with adeptship, are but collateral circumstances ensuing from great spiritual advancement, not themselves objects of pursuit for their own sake for any persons who attain them. None the less is it true that the vast majority of modern mankind focus their attention, first of all, in hearing statements concerning the occult world, on the mysterious aspect of powers which show the hierarchies of that world in possession of control over natural forces that current civilisation has not yet come to know anything about. That attitude of mind, as a preliminary attitude, need not in any way be blamed. It is perfectly true, as frequently affirmed by critics of theosophical literature, that it scarcely contains a purely philosophical thought or a fragment of moral precept that is not to be found in other systems of religion or philosophy—*if* we leave out of account all those thoughts and conceptions of motive that arise from the exercise of abnormal faculties and powers in the in-

vestigation of nature. Our theosophical comprehension of the whole scheme of human evolution depends on the exercise of such resources. Theosophists would have no new message for the world at all, if they had nothing more to emphasise than the beauty of altruism, or if they construed the doctrine of human brotherhood as relating merely to the facts of life within our physical observation. Our message for the world has pre-eminently to do with the revival of knowledge concerning the possibility of human advancement towards higher conditions of knowledge, power, and cosmic usefulness, than have hitherto lain within the range of modern human aspiration. All the purification or enlightenment we desire to infuse into common current religions has for its ultimate purpose the better elucidation of this idea. There is not a phase of every-day life and duty that fails to catch a ray of illumination from that idea, and we cannot get on with general development in the world till people have seen the folly of supposing that the energies of nature are kept within the sphere in which conventional civilised beliefs concerning them would assume them to be confined. A comprehension of the character and resources of adept wisdom lies at the root, in fact, of real spiritual progress for most people of the present day. Here and there pure devotion may carry a few into an intuitional appreciation of the truth, or rather, may invest the few with a broad, undefined faith destined to secure them ever-improving opportunities in later lives of acquiring fuller knowledge, but for the vast majority of thinkers in this age of exact thinking and of steady progress from point to point, it can only be after adeptship become credible in itself that the higher spiritual teaching derived from adept knowledge will resume its proper influence as a commanding factor in the life of the modern civilised world.

That hasty exordium seems to me to be required as an introduction to the study of the life of Apollonius of Tyana.

That he was at all events on the path towards adeptship—we need not here concern ourselves with his exact place in the great hierarchy—is a fact of which I have had assurances I trust, entirely outside the evidence of ancient history. A clue of this kind is helpful towards enabling one to unravel a somewhat tangled skein of evidence. For historical testimony concerning Apollonius is mainly dependent on the diaries of his devoted follower Damis. Not altogether, for as we shall see presently, he was mentioned—always with immense respect—by various contemporary, or almost contemporary writers, but we are indebted to Damis for the details of his life, adventures and achievements; and as Damis was absolutely a devotee of his beloved Master, it is well to know, independently of his testimony, that his enthusiasm must on general principles have been amply justified.

Apollonius was born at Tyana in Cappadocia, a province of Asia Minor, about the year one of our era. The date has been naturally suggestive, and, unfortunately for the correct appreciation of his life and teaching, some writers have attempted to represent him as a "Pagan Christ," to quote the title of a book concerning him by a French writer, A. Réville. His memory has thus been involved in the angry zeal with which orthodox champions have defended the unique character of the Christian incarnation. Cardinal Newman, in our own time, has taken part in this without devoting much care to questions of fact. Thus he says in a *Life of Apollonius*—not to be recommended as an impartial account thereof:

> The reputation of Apollonius has been raised far above his personal merits by efforts to bring him forward as the rival of the author of our religion. His life was written with this object about a century after his death.

No object of this kind entered into the mind of the writer referred to, but in later centuries it is true anti-Christian writers

have made use of the story recorded, a century after Apollonius' death, to throw ridicule on the foolish theory of Christian writers that the miracles of the New Testament were unique.

In 1680 an English sceptic, Charles Blount, who seems to have been a Voltairian before Voltaire, a witty and sarcastic assailant of established beliefs, took the trouble to translate the first two books of Philostratus' *Life of Apollonius*, appending elaborate notes of his own to each chapter. In his preface he says:

> Now as to myself, I am so far from comparing him (Apollonius) with our blessed Saviour, or from giving credit to any other new miracles, that my daily request of God is to give me faith enough to believe the old.

and with still more incisive satire he goes on a little later:

> I shall at all times pin my faith upon my Lord of Canterbury's sleeve. Wherefore, if the clergy would have Apollonius esteemed a rogue and a juggler, that being risen from the dead he is one of the principal fomentors of the Popish plot, or that there never was any such man as Apollonius, with all my heart, what they please, for I had much rather have him decried in his reputation than that some grave Cardinal, with his long beard and excommunicative *Ha*, should have me burnt as a heretic.

Blount's book, however, is not one with which it is worth our while in the present day to concern ourselves very much. We have entirely outlived the desire to be-little the Christian records. We have risen into a mental atmosphere in which the whole Christian system, as interpreted by enlightened thinking, cannot but be fortified and strengthened by the wide view of spiritual evolution which occult study affords. The ignorant fanaticism of an earlier age,—still represented by multitudes around us,—induced the orthodox churches to belittle all parallel records, but a growing appreciation of the idea that essential truth has presented itself to the world in different regions and at different

times, under many different systems of religious symbolism, makes the modern philosopher tolerant even of the priest, now that his red-hot pincers and racks have been taken away from him—more than tolerant of the beautiful expression of truth he has so grievously caricatured for many centuries.

Before commenting further, however, on the modern literature that has gathered round the memory of Apollonius (to confuse rather than to illuminate it), we may as well review the straightforward narrative of his life, with which we are supplied by Philostratus—the writer whom Cardinal Newman so absurdly represents as labouring to subvert Christianity before there was any visible Christianity in the world to subvert. Flavius Philostratus himself was a prolific writer of the second century who was charged with the task of collecting all information that could be obtained concerning Apollonius by Julia Domna, wife of the Emperor Septimus Severus. Julia was an ardent patron of literature and purchaser of books and manuscripts. She came into possession of what seems to have been a unique manuscript —the journal of Damis, the faithful and devoted disciple of Apollonius. Philostratus availed himself of this journal as well as of all other writings concerning Apollonius on which he could lay his hands, and visited the principal places in which Apollonius had lived and taught. In the end he produced a biography, which is very complete in one way and very imperfect in another. It gives us the external facts of the life described in fairly coherent sequence, but it reflects the philosophical teaching of Apollonius in a very meagre and unsatisfactory fashion. Philostratus is hardly to blame on the latter account. He had no material to work with in handling the teaching, except the memoirs by Damis. And Damis, though evidently a most lovable and enthusiastic disciple, was as evidently not a man of intellectual force himself. His records of external facts, of the impression Apollonius made upon the people with whom he

came in contact, bear all the marks of truthful sincerity. His attempts to reproduce conversations and to epitomise the philosophical addresses delivered on innumerable occasions by his adored Master, are lamentably unsuccessful. If Apollonius had never had more to say than Damis reports him as saying, he would never have produced that thrilling effect on his generation which Damis reports him to have created. Indeed, one may put the idea still more forcibly, and recognise that if Apollonius had not been a very much greater philosopher than Damis represents him, he never would have won the love and reverence which Damis rendered him.

Meanwhile, we have one clue to an appreciation of what Apollonius' teaching must have been. He entirely and unreservedly attached himself to the school of Pythagoras, and in so far as we have records of Pythagorean philosophy, we can recall, to some extent, the missing lessons of its later representative.

Apollonius belonged to an influential family in Cappadocia, and inherited abundant means—most of which, indeed, he gave away to his relations, but he was never in humble circumstances. He was educated at Tarsus, and as he grew up became rather disgusted with the frivolous manners of the society around him—"insolent scoffers," says Philostratus, "addicted to pleasure and passionately fond of fine clothes"—so that after a while, with the consent of his father, he removed to Aegae, and there entered a temple of Esculapius. His teacher here was an Epicurean philosopher, but in spite of this, obeying an inner impulse, he himself became, even at this early period of his life, a devoted adherent of the far severer doctrine of Pythagoras. The cures he wrought at the temple of Esculapius attracted attention far and near, and the accounts given of them in Philostratus are associated with records of the clairvoyant knowledge concerning his patients that Apollonius exhibited.

His father's death occurred while he was still at the temple. He went to Tyana to settle his affairs, resigned most of his inheritance to his relations, and returned for a while to the temple. Then he entered upon the curious ordeal prescribed by Pythagoras for his disciples—the five years of silence.

Iamblicus tells us something about this system of mental discipline in his *Life of Pythagoras*. The great philosopher exacted a long probation from those who were candidates for the intimacy of accepted discipleship. After some preliminary investigations, he suffered the candidate, says Iamblicus:

> to be neglected for three years, in the meantime observing how he was disposed with respect to stability and a true love of learning, and if he was sufficiently prepared with reference to glory, to despise popular honour. After this he ordered those who came to him to observe a quinquennial silence, in order that he might experimentally know how they were affected as to continence of speech, the subjugation of the tongue being the most difficult of all victories, as those have unfolded to us who instituted the Mysteries.

It was only after going through the five years' silence that the pupils were admitted to the inner, Esoteric teaching of the Master.

One fails to realise the purpose Apollonius had in view in putting himself through this probation when there was apparently no inner teaching for him to attain to as its reward, but criticism of that kind must be cautious, as our imperfect knowledge of his life has to do only at best with the physical aspect of it. We may feel tolerably sure that all the while it had a conscious spiritual side as well.

During his five years' silence, says his biographer, he never seemed morose or out of spirits. The five years over, he went to Antioch and lived in the temple of Apollo Daphneus. Already it appears he had "followers" to teach. When he had answered all the questions proposed by his friends he addressed the multi-

tude, with whom he always discoursed in the evening. He "used a style of speaking not elevated nor swollen with the language of poetry . . . he spoke as it were from a tripod . . . His sentences were short and adamantine, his words authoritative and adapted to the sense."

This life having continued for some time Apollonius resolved to visit the Indies. It was at the outset of this journey that he was joined by Damis. "God shall be your guide and you shall be mine," said Damis; loyally, to his last breath, living up to this declaration. For his account of the journey to India, Philostratus is evidently dependent entirely on the Damis journal. And this is very needlessly amplified with travellers' tales picked up with all simplicity by Damis, and in turn recapitulated by Philostratus. Many of these being obviously absurd will suggest to critical readers of our own period a doubt as to whether any narratives of wonderful works performed by Apollonius vouched for only by such uncritical testimony, can be worth attention. But it is easy to discriminate between the statements Damis repeats on hearsay and those which he gives on his own authority as a witness.

The account of the whole journey in Philostratus, may here be briefly epitomised. We are only interested in the few incidents that throw light on the central figure. Thus on entering the territories of Babylon Apollonius encountered guards and a Satrap who questioned him. The traveller gave somewhat haughty answers and the Satrap was at first incensed, but then "finding that the man required no interpreter and that he comprehended and answered everything without the least hesitation, changed his voice and manner and adjured him in the name of the gods to say who he was. As you condescend, said Apollonius, to ask me with so much civil courtesy; hear then who I am. I am Apollonius of Tyana; I am going to the king of the Indians to learn from him what is doing in that country. I should be glad

to see your King, for all who have conversed with him say he is not without virtue, and I am inclined to credit this report if it is Vardanes who has just recovered his lost kingdom. He is the very man, Divine Apollonius, returned the Satrap, for of you we have heard long ago. . . ." and so on. The point of the story lies in the fact that the Satrap no sooner heard the name of Apollonius than he recognised it with the utmost respect, making him profuse offers at once of hospitality and service. The same thing happens elsewhere. The ancient world may not have had the advantage of telegraphs and newspapers, but somehow the fame of men conspicuous for wisdom and sanctity, spread everywhere.

The Babylonian king received him with the utmost respect nd consideration and he stayed for more than a year at his court though declining all sumptuous entertainment. As recorded in Philostratus' book, his replies when offered luxuries that he does not want, or boons that he does not crave for, sound rather priggish, if judged by the standards of modern good taste, but the style of the period was no doubt more sententious than ours and we have to remember that the speeches assigned to Apollonius reach us through two interpretations. "The wisdom I profess," he says, explaining himself to the Babylonian king, "is that of Pythagoras the Samian, who taught me to worship the gods in the way you perceived, to discern their several natures and to respect them accordingly, to converse with them and dress myself in garments made from the genuine fleece of the earth, and not torn from the sheep but from what groweth pure from the pure—from linen, the simple produce of the earth and water. I let my hair grow and abstain from all animal food in obedience to the doctorine of Pythagoras." When offered later on ten boons, he confines himself to asking for better treatment for the Eretreans, a Greek community settled in Babylonian territory. "But why not accept," said the King, "the remaining nine boons?" "Be-

cause," replies Apollonius, "I have not yet acquired more friends." The King asked him if there is nothing he requires for himself. "Nothing," answered Apollonius, "but some fruit and bread, which make me a most sumptuous repast."

The travellers set out at last on camels, well supplied with necessaries, on their long journey, which must have extended across Persia and Afghanistan, for they ultimately get to the Indus, but though the Damis journal contains references to high and precipitous mountains that have to be crossed on foot, the narrative is but little concerned with geographical details. Beyond the Indus at "Taxilla," a city identified by Mr. Berwick—the translator of Philostratus into English—as our Attock, near Peshawur, Apollonius makes the acquaintance of the "King of India," as Damis sometimes calls him—Phraotes, of whom we hear a good deal thereafter. Phraotes is himself a philosopher whose wisdom and virtues delight Apollonius. He gives the illustrious guest a letter of introduction to Iarchus, the chief among the Indian sages, whom he has specially come to visit. The course of his journey after leaving Taxilla is not very clear, as Damis has a habit of calling all mountains "Caucasus" and this term does not explicitly identify the various regions of the Himalayas. After a time we come upon an allusion to some "water cuts," irrigation canals apparently, "derived from the Ganges," but no theory of the direction taken will bring the travellers into relation with the real river of that name. It may have served with Damis for rivers at large on the same principle adopted in reference to mountains. From some indications it seems not impossible that the course of the journey may have lain through Kashmir.

Anyhow, after crossing many mountains and picking up in simple good faith a good many wonderful stories concerning the "dragons" of the country—or the pythons, as a more modern traveller would say—Damis describes how they approach the

"castle of the wise men." The guide showed great trepidation, though his emotion seems to have been rather awe than fear. These sages are "more respected by the Indians than the King himself, who though lord of the soil advises with them in every thing, as if they were so many oracles." As the travellers ascend the hill on which the sages live, a young man comes down to meet them, who addresses Apollonius by name, and afterwards conducts him to the presence of Iarchus, bidding his companions stay behind. As soon as Iarchus saw Apollonius he saluted him in the Greek tongue and asked for the epistle which he brought from the King of India. Whilst Apollonius seemed amazed at this first instance of his superior knowledge, Iarchus said, "in that epistle, Apollonius, there is a letter missing (meaning a delta) and when perused it was found to be exactly so." In answer to inquiries as to why he had come, Apollonius declares his belief in the exalted wisdom of the Indian sages, and they treat him with great kindliness, giving him in the beginning some further evidences—besides the bit of clairvoyance in regard to the letter—of their abnormal faculties. They show an intimate acquaintance with the private and family history of their guest, and later on of details concerning his former lives. In connection with some temple ceremonies in which Apollonius is admitted to participate, they are "elevated," or they float at a height of two cubits above the ground.

The account given in Philostratus of the conversations between Iarchus and Apollonius, are necessarily very imperfect. Damis and the other attendants of the philosopher are taken good care of under the direction of the sages, but are not admitted to their presence, so Damis can only give us in his journal as much as he remembers of what Apollonius tells him as to what passed, and Apollonius' version of this, we may be quite sure, was very fragmentary. Everything of real interest that he may have learned from the Indians, would lie within the domain of occult secrecy.

It must clearly have been during this visit that Apollonius was initiated in some way, or elevated in initiation to the extent that rendered him much more of an adept afterwards than before. And invariably thereafter, he refers to the Indian sages, and to Iarchus especially, as the greatest and grandest and noblest philosophers on earth.

The matter of course way in which Apollonius and Iarchus in conversation refer to their former lives, will be especially interesting to everyone who is reawakening to a comprehension of the supremely important law of reincarnation, which corrupt modern theology has so awkwardly dropped out of its view of human life, thereby making nonsense, not merely of the evolution going on around us, but also of many passages in the New Testament which relate to the doctrine, almost universally familiar till the dark ages settled like a fog over the understanding of Europe. Iarchus asks Apollonius if he knows in what condition of life he was before his then current incarnation. To this Apollonius replied, "As it was ignoble, I remember little of it." "What," said Iarchus, who had evidently, as a modern occultist would put it, been looking up the records in the astral light, "do you consider the being pilot of an Egyptian vessel as ignoble, for I know you were one." "You are right," said Apollonius, "I was," . . . and then he goes on to speak of the most striking incident of that life when he was proof, under difficult circumstances, against the temptations of pirates who wished him to betray the vessel of which he had charge into their hands. Iarchus does not think much of that transaction. "Methinks you make justice consist in not doing injustice, which is a general opinion among the Greeks."

It is worth while in studying the life of Apollonius to keep an eye upon the records, such as they are, that relate to the life and teachings of his great predecessor Pythagoras. The common notion is that Pythagoras taught the doctrine of metempsy-

chosis in the shape in which it has been supposed to mean that the souls of men passed after death into the bodies of animals. Scholarship alone in some cases has corrected that impression. In an admirable summary of ancient philosophical tenets entitled *The Story of Philosophy* by Aston Leigh, we find the Pythagorean theory expounded as follows :—

The idea must have been mainly this, that the Soul or immortal part of man was the breath of the Almighty, departing from infinite existence, becoming a finite, temporary, separate, essence which possessed separate distinct consciousness and free will, which was finally to enjoy the awful joy of realisation of and union for ever with the One Perfection—a grand destiny it could only arrive at by separate consciousness, imperfection, and progression. For if it remained part of the one it could never be separated, have distinct consciousness and know by itself; and if it were separated from the One Perfection would be in an embryo state, that must become or gain certain qualities before being equal to reabsorption. The soul was then cast forth to travel through matter, to be united to various forms and by the friction with matter the warring of the soul and body to develope those necessary qualities. . . . Only a certain number of souls were supposed to be on earth. . . . Sometimes they would make progressive steps into higher human organisations; at others they would retrograde into lower human beings or beasts.

If we leave out the last two words of this exposition—accepted probably from some already corrupted version of the real Pythagorean doctrine—the passage just quoted is as nearly perfect an exposition of the true principle of reincarnation as could be given without bringing in the exact details of the process that have, for the first time in the history of literature, been conveyed to the world at large in theosophic writings.

Plato enlarged upon, and added to, all this, Mr. Leigh points out, and he also reminds the reader that the doctrine in one form or another has been found " by many sects, Deists, Christians, philosophers to whom religion was secondary, and others, to

have explained the mystery of evil, to have reconciled finite imperfection with the great perfect Infinite, with Almighty power."

He goes on to say :

Historians tell us that it was held by the Druids. It appears in the religious works of India, notably the Vedas; it flourished in Egypt. It is supposed to exist in one of the thousand or more doctrinal works of Origen, the early Christian writer . . . and last, but not least, it is to be found in the Jewish Cabala, those mystic traditional explanations and commentaries on the Pentateuch which have been written upon, meditated over, and have thoroughly fascinated both Jews and Christians, ancient and modern.

The truth seems to be that the idea was taken as so much a matter of course until recent times, that the early philosophical writers did not think it worth while to say much about it. In Iamblicus' life of Pythagoras the subject comes up incidentally —instead of being discussed at length as a fundamental principle it was important to establish—but happily there is no ambiguity about the passage in which it is referred to. We read :

With him likewise the best principle originated of a guardian attention to the concerns of men, and which ought to be pre-assumed by those who intend to learn the truth about other things. For he reminded many of his familiars by most clear and evident indications of the former life which their soul lived before it was bound to this body, and demonstrated by indubitable arguments that he had been Euphorbus the son of Panthus, who conquered Patroclus. . . . That, however, which he wished to indicate through all these particulars is this, that he knew the former lives which he had lived, and that from hence he commenced his providential attention to others, reminding them of their former life.

We cannot clearly make out from the Philostratus narrative how long Apollonius remained with the Indian sages, but on bidding them farewell he sends Iarchus a letter, in which he says, "I came to you by land, you have given me the sea. In communicating to me your wisdom you have opened the road to

heaven. I will continue to enjoy your conversation as if still with you, if I have not drunk of the cup of Tantalus in vain." The phrases are full of a veiled significance, and are just such as might be supposed to refer to the new knowledge and faculties acquired in an initiation.

No important events seem to have attended the return of the travellers from India, though the Damis narrative is enriched by fantastic hearsay accounts of the strange people and places they saw on their way. Apollonius takes up his residence for a time, on his arrival in familiar regions, at Ephesus. There at once he is surrounded by crowds of followers, and it is difficult to understand the celebrity he had already attained, except by assuming that the accounts we have of his earlier life before his journey to India fail entirely to indicate the extent of his fame as a philosopher. Before long, indeed, after his return he accomplished a work that may well have rendered him famous. He had gone on from Ephesus to various places and was at Smyrna when a great plague, the coming of which he had predicted, broke out at the first named place. Emissaries came to Apollonius from Ephesus, begging him to rescue the people from their impending fate. "When he heard this," says Philostratus, "he said, I think the journey is not to be delayed; and no sooner had he uttered the words than he was at Ephesus, like Pythagoras who, showed himself at one and the same time in Thurium and Metapontum." There is one other still more sensational achievement of the same nature recorded of Apollonius, as we shall see later on, and of course modern criticism does not pay attention to stories of this kind, treating them as beneath serious remark. In the light of much that has come out in recent years, however, concerning the control by adepts of natural forces unknown as yet to ordinary science, the rapid passage of an adept from place to place within certain limits of time and distance, is not by any means to be scoffed at as an absurdity. The matter

will be more conveniently discussed in reference to the disappearance of Apollonius years after from the Roman court in which he was being tried before Domitian, but we have to remember the incident now before us in connection with that event.

Having appeared among the Ephesians, Apollonius is reported to have reassured them, promising that he would put a stop to the disease. The narrative then concerns itself with details that are perfectly unintelligible, and with the exorcism of a demon. If we treat these with contempt, the conventional critic may ask why accept one and reject another marvel when both are incredible in the light of prevailing views of Nature? The answer is that recent developments in the study of occult science, even though the methods of that science are still to a large extent obscure for most of us, give us a clue that enables us to realise how one so-called miracle may fall within the resources of occult science, while another is manifestly the outcome of popular superstition presenting some current corruptions of occult truths. We may not know *how* an Adept would drive away the infection of a plague from a diseased city, but we know enough of adept power over the elemental forces that must be at the back of any form of disease, to realise dimly that the achievement is not impossible. The visible demon, however, expelled from the body of an old beggar man, who then turns into a fierce dog, is evidently the popular caricature of the actual occult performance—as little understood by the populace of ancient Greece as by that of modern London. But the populace of ancient Greece, seeing a plague disappear at the bidding of a great philosopher invested with divine power, had to account for the fact in their own minds somehow, and may easily have set stories afloat that hinged on to their very crude views of the super-physical world.

Anyhow, the Ephesian plague did disappear at the bidding of Apollonius, who lived to have this fact brought up against him

by those who accused him of "magical" practices. In our time, thought is so confused in reference to all powers which transcend those of the modern engineer, that those of his contemporaries who denied that Apollonius was a magician, are supposed by modern critics to have denied that as a matter of fact he ever worked the wonders attributed to him. That is not the meaning of their denial. The charge of being a magician, brought against one who worked wonders, implied the acquisition of his powers along the paths of an evil evolution, designed in the long run to be mischievous to mankind, even when, in particular cases, it might seem to be the agency of some beneficent deed. The defence of the wonder worker lay in the theory that his powers had been acquired through the divine perfection of his character and nature; that he was a true Adept in our modern Theosophical and exalted signification of the word.

Many years seem to have been spent by Apollonius after the incident of the plague at Ephesus, in wandering about Greece and the adjacent islands. Many stories are told of him, illustrating clairvoyant foresight, and the "casting out" of evil spirits, but these are suggestive of popular embroidery, while we have little or nothing reflected in the narrative from the actual words of the philosophical teacher. That these must have been impressive, we can only gather from the boundless public reverence accorded to him.

He paid his first visit to Rome during Nero's reign. Philosophy was not in favour at the imperial city in those days, and he was warned on his way that he and his followers would be in danger. Of thirty-four companions who set out with him, only eight remained staunch enough to brave the threatened peril. He took up his abode in temples, passing from one to another, "and in none he dwelt without making some reformation." Tigellinus was the all-powerful favourite at the time, and the master of the city, under the Emperor. He seems to

have feared Apollonius through hearing of his skill in prophesying events. On one occasion this feeling was enhanced by a curious incident. Apollonius had been overheard to speak severely of the Emperor's conduct in connection with "buffoons and jesters." He was summoned before Tigellinus and

An informer, well instructed, came forward, who had been the ruin of many. He held in his hand a roll, wherein was written the accusation, which he flourished about him like a sword before the eyes of Apollonius, boasting that he had given it a sharp edge, and that now his hour had come. Upon this Tigellinus unfolded the roll, when, lo and behold, neither letter nor character was to be seen.

This obliteration of writing is curiously paralleled by another incident of which I have heard, in which, within recent memory, a document of significance in a legal trial was found to be merely a sheet of blank paper. Here, again, the knowledge possessed by modern occult students comes into play, to give credibility to a story which might otherwise have been regarded as a distorted fable.

Tigellinus, after this, takes Apollonius to a more secret part of the court and converses with him, ultimately telling him to go where he pleased, "only giving security for his appearance when required." "But who," replied Apollonius, "can go bail for that which cannot be bound?"—a remark of much significance in view of later events.

All these things appeared, in the eyes of Tigellinus, divine, and above human power, and to show he did not wish to contend with a god, he bid him go where he pleased, as he was too strong to be subject to his authority.

About this time Apollonius worked one of his greatest wonders at Rome.

A girl on the point of being married, seemingly died, whose bier was followed by him who was to have been her husband, in all the affliction usual in like cases of interrupted wedlock. As she happened to be of

a consular family, all Rome condoled with him. Apollonius meeting the funeral procession, said to the attendants, Set down the bier, and I will dry up the tears you are shedding for the maid, whose name he enquired after. Almost all the spectators present, thought he was going to pronounce a funeral oration. But all he did was to touch the maid, and after uttering a few words over her in a low tone of voice, he wakened her from that death with which she seemed to be overcome. She immediately began to speak, and returned to her father's house, as Alcestes did of old, when recalled to life by Hercules. The relations of the girl presented Apollonius with 150,000 drachmas, which he in return begged to settle on her as a marriage portion.

This incident above all others seems to have excited the theological controversies in which the story of Apollonius' life has been for the most part suffocated. It bears too close a resemblance to some of those recorded in the New Testament to be welcomed by Christians of the mediæval type, who have misunderstood the really sublime significance of the gospel story.

No mischief befell Apollonius during this first visit to Rome, and at its close he wandered about Greece for some time, and afterwards is reported at Alexandria. "They looked upon him as a god," says Philostratus, describing the attitude of the people towards him. On one occasion, as he was going about, followed by a great procession as usual,

He met twelve men charged with robbery on their way to execution. When Apollonius saw them he said, I foresee all will not suffer, for that man, pointing to one, has made a false confession. Then turning to the executioners who were conducting them, he desired them not to go so fast to the place of punishment, and bid them to take care that the man to whom he pointed should be the last man to suffer, for I see, says he, he is not guilty of the crime for which he is going to die. . . . The event turned out as he wished. After eight of them had been beheaded, a horseman rode up with speed to the place of execution, and cried out, Spare Phorian! he is no robber! he confessed himself guilty of what he was innocent, through fear of the

torture which has appeared from the confession of those put to the rack.

Without tracing further incidents of a minor character, we may pass on now to the striking events connected with the trial of Apollonius at Rome before Domitian. His friends endeavour to dissuade him from venturing to Rome in obedience to the summons, but he even begins his journey thither in advance of the summons, having foreknowledge of its coming. He allows Damis to accompany him, but obliges him to put off his Pythagorean dress.

I know we must suffer much for the peculiar course of life we have adopted, but I am decidedly against your sharing in all its dangers and being cast into prison, which must be the consequence if you are betrayed by your habit. I wish you to follow me and to be present at all that passes, as one who in other respects loves me without being sworn to my philosophy.

The Pretorian Prefect, Ælian, "had formerly loved Apollonius," and used to talk with him at Alexandria. He did his best to serve him on his arrival in Rome, though concealing his intention under the disguise of a superficial severity. Declaring that he intended "to prove the Sophist apart," he held a long conversation with him in private, warning him of the temper in which Domitian stood, and giving him various counsels of prudence. He explained the charges on which he would arraigned.

Among them are noticed your dress, your manner of living and the adoration that is paid to you, to which is added the answer you gave the Ephesians relative to the plague. . . . But the charge which of all others is the least credible, and which I know to be so from your known aversion to the shedding of blood, is one that appears to the Emperor the most likely to be true. The charge is that you met Nerva in a field, where you sacrificed an Arcadian boy for him, that you did it to procure for him the death of the reigning Emperor, and that by this sacrifice you have given Nerva the hope of one day obtaining the Empire.

Ælian endeavours to ameliorate the philosopher's lot as much as possible while he is in prison. But in a preliminary examination before the Emperor, Apollonius only increases the anger of the tyrant by his answers, and is sent back to prison to be loaded with chains. Then follows an incident that has sometimes been misrepresented in fragmentary articles on Apollonius. He is described as freeing himself from his fetters and reassuming them in a miraculous manner, a demonstration of adept powers which he would not have been likely to make in the theatrical way described. Damis' journal shows how the actual event occurred. Damis himself was alone with his beloved Master in the prison at the time, and in an agony of apprehension at the dangers by which he appeared to be surrounded. Apollonius endeavoured to reassure him.

"There is no one will put us to death." "But when, sir," asked Damis, "will you be set at liberty?" "To-morrow," answered he, "if it depended on the judge, and this instant if it depended on myself." And without a word more he drew his leg out of the fetters and said to Damis, "You see the liberty I enjoy, and therefore I request you will keep up your spirit." It was on this occasion, Damis says, he was first sensible of Apollonius possessing a nature something divine and above what was human, for without offering sacrifice, which he could not do in a prison, without sending up any prayers to the gods, and without saying a word, he made a mockery of his fetters and again put his leg into them and continued to behave like men in chains.

The day after this incident Apollonius directs Damis to leave him and join a friend of his, Demetrius, at Puteoli, near Naples. "You will salute Demetrius and then turn to the seaside, where is the island of Calypso, and there you will see me." Damis obeys, though "he set out sore against his will." Soon afterwards the day of the trial arrived.

Apollonius, writes his biographer, appears more like a man taking part in a mere matter of dispute than as pleading a cause in which his

fe was concerned. He answered all questions put to him by the officers of the prison and the court, in a bantering tone, which was by no means laid aside when he was in presence of the Emperor.

Apollonius had prepared a long written defence, which document has been preserved, and is printed *extenso* in Philostratus' biography, but he was not allowed to read it at the trial. The proceedings seem to have consisted of questions put by the accuser, and answers by Apollonius of a sarcastic character. His denial of the charge about sacrificing the boy was complete and contemptuous, and it elicited applause from the spectators, louder than what was suitable to the gravity of an imperial tribunal. This note of praise was ascribed by the Emperor to the approbation of the spectators, and being himself affected by the strength and ingenuity of his answers, he said, I acquit you of the crimes laid to your charge, but here you shall stay till I have had some conversation with you.

Apollonius thanks him, but adds that, in consequence of the wicked informers by whom he is infested his cities are in ruins, the islands filled with exiles, the Senate with suspicions.

Listen to me if you please, if not send persons to take my body, for it is impossible to take my soul, and I will add not even my body, for as Homer says, not even thy deadly spear can slay me, because I am not mortal.

In uttering these words he vanished from the tribunal.

By all the modern writers who have touched the subject, the story is treated as an empty fable, but for those of us who, in the light of theosophical teaching, have grown too cautious to cast a statement contemptuously aside merely because it fails to fit in with the limitations of current scientific knowledge, the marvellous narrative will be handled in a different spirit. Some few persons among the most advanced of our theosophical students know that the resources of occult science need not be extravagantly strained to bring about such a disap-

pearance as that described. There are media in Nature which, however little available for common use at present, can be so made to encircle a tangible object, that rays of light impinging on such an "akasic shell" are deflected on principles quite unlike those of ordinary refraction. They bend round it, and then continue their course in the original direction. The object thus enveloped becomes to all intents and purposes invisible. It would not be intangible, and a human body thus rendered invisible would have to be promptly taken out of the way of chance contact with others. But that task would present no difficulty to the proficient in occult science. The commonplace experience of spiritualism has convinced everyone not too besotted with the vanity of ignorance to comprehend the value of evidence, that "levitation" of heavy objects, including human bodies, is a possibility in Nature. Assuming that Apollonius wielded the powers that are attached not merely to adeptship, but in some cases to a degree of advancement along the path leading to adeptship considerably short of the final goal, he would be able both to surround himself with an akasic shell, and immediately afterwards to levitate himself and pass out, over the heads of the people assembled, from such a building as a Roman court, open to the air, no doubt, in many directions. If the account of his trial in Philostratus, dealt with no unusual—or, as modern criticism would hold—improbable or impossible occurrences, there would be no visible reason for distrusting his statements. He was commissioned by an Empress to investigate the facts connected with the career of a very prominent and celebrated man, and was looking up events then only one hundred years old. All official records were open to him, no doubt, besides the private journals of the man's principal friend. He does not speak of the disappearance as though it were a vague, popular tradition, like some of the alleged incidents connected with the suppression of the plague

at Ephesus. He relates it, with precision, as the most striking fact connected with a judicial proceeding, the papers relating to which were actually at his disposal. He even goes on to say that the Emperor Domitian was so much overcome by the occurrence that, though he heard another cause connected with a dispute about a will the same day, he could not bring his mind to bear upon the matter, but forgot the names of the parties and the arguments used in the case.

I have referred already to the incident in the life of Pythagoras which bears some resemblance to the self-transportation achievements of Apollonius. Iamblicus says:

> Nearly all historians of his life confidently assert that in one and the same day, he was present at Metapontum in Italy, and Tauromenium in Sicily, and discoursed in common with his disciples in both places, though those cities are separated from each other by many stadia both by land and sea, and cannot be passed through in a great number of days. . . . Ten thousand other more divine and more admirable particulars likewise are uniformly and unanimously related of the man, such as infallible predictions of earthquakes, rapid expulsions of pestilence and violent winds, instantaneous cessations of the effusion of hail and a tranquillisation of the waves of rivers and seas in order that his disciples might easily pass over them.

No attention has hitherto been paid by European writers to this aspect of Pythagoras. Modern criticism has preferred to discuss his philosophical ideas as though they were "untainted with charlatanism," as the feeling would no doubt be expressed. This blinds us to the significance of much that we are told about, not merely himself, but other leaders of ancient thought. Only now at last, in the light of the present revival of occultism, are we in a position to perceive that the wonderful stories told of such persons are in all probability to a large extent authentic.

While the stirring events described were in progress at Rome

Damis had already arrived at Puteoli—the place near Naples, and had joined Demetrius. They were both a prey to terrible anxiety about their friend, and were walking together by the seashore, talking of all that had passed, when suddenly Apollonius joined them. At first his devoted disciples did not know whether he was himself or an apparition. He soon convinced them.

Doubting no longer the truth of what he said, they ran to the man and kissed him. Afterwards they asked him if he had made a defence. . . . Apollonius said, My friends, I have made my defence and we are victorious, I made it a few hours ago, whilst the day was verging to noon. How, said Demetrius, have you performed so long a journey in so short a time. Think of it as you please, answered Apollonius, but think not I made use either of the ram of Phrygus or the wings of Daedalus.

Demetrius is not yet free from anxiety. He is afraid Domitian will send emissaries to seize Apollonius once more.

But Apollonius bidding his fear to cease, says, I wish to God it was not more easy for him to take you than it is to take me.

No attempt of the kind seems to have been made, and Apollonius resumes his wandering philosopher's life, staying for about two years in various parts of Greece. Then came the period of Domitian's murder. He was attacked and wounded by Stephanus, and afterwards, as Philostratus puts it, "his bodyguards, hearing the noise and concluding all was not well, rushed into the closet and finding the tyrant fainting, put an end to his life." Apollonius at this moment was at Ephesus, and it is on record that he saw what was passing at Rome clairvoyantly. He was in the midst of an address to some of his pupils when he "lost the thread of his discourse," and gazing fixedly before him, called out, "Strike the tyrant, strike!" Then shortly afterwards he told the people, "keep up your spirits, oh Ephesians, for this day the tyrant is killed."

Nothing is known as to the place or manner in which Apollonius departed this life. When the time came at which he was, as it would seem, preparing to withdraw, he sent Damis away on some errand, and herewith, says Philostratus, his history ends.

Concerning the manner of his death, if he did die, various are the accounts. Damis says not a word of it. But as I wish to have my history complete. I cannot pass it over in total silence. Of his age Damis says nothing, but some say he was above four-score years and ten, and there are some who say his age exceeded one hundred years.

Modern writers in dealing with the life of Apollonius have been mainly dependent upon Philostratus for their facts, but a great deal of corroborative testimony concerning the high estimation in which he was held by contemporaries is to be derived from other authors. Orthodox Christian writers foolishly supposing that their own case would be supported by the disparagement of the imaginary rivalship attributed to him, have boldly denied this. A French ecclesiastical historian, Dupin for example, has ventured to declare that Apollonius left no followers and was no sooner dead than he was forgotten. A more reasonable author, Legrand d'Aussy, replies :—

These accusations are false. The evidence of Dion, of Lampridius, of Vopiscus, the writing of Hierocles, Eusebius and Lactantius, of St. Justin, Chrysostom, Augustine, Jerome, Sidonius, etc., the temples in which Apollonius was honoured . . . attest how immense and widespread was his renown long after his death. In truth before his life was written by Philostratus, Lucian and Apuleus, satirical worldly writers little devoted to religion and little credulous about miracles classed him in the number of celebrated enchanters. But this qualification itself proves how astonishing his prodigies appeared in public estimation. Moreover before Philostratus wrote, Caracalla had honoured him by divine homage, St. Justin had spoken of the supernatural achievements that one saw him operate every day, and speaking of one of his statues referred to his supernatural power as such that the prophets and the apostles have never had one similar.

A curious incident to which we may attach what importance we think fit is related in Vopiscus' memoir of the Emperor Marcus Aurelius. The ethical teachings of the great imperial philosopher are associated so pre-eminently with his name that most people forget that he, like other Roman commanders, had his share of fighting. When, having conquered Bithynia, he led his army across Cappadocia he was stopped by the resistance of Tyana. He declared that the town should be utterly destroyed, but in his tent he had a vision. Apollonius appeared to him and said:—"Aurelius, if you would reign with glory, be merciful. Do you desire to conquer, spare the blood of my compatriots." The soldiers were eager to carry out the first decree, but Aurelius restrained them. Vopiscus professes his belief in the story, saying of Apollonius: "where among men is there one more saintly, sacred, divine than he? He has raised from the dead and done other supernatural things. If I live, and if he deigns to approve, I will write the history of this great man."

Lampridius, an historian contemporary with Vopiscus, refers to a chapel in which Alexander Severus kept portraits of the best Emperors and persons of saintly reputation. The portrait of Apollonius was amongst them.

The French author I have already quoted—Legrand d'Aussy—was originally a Jesuit, but writes from the agnostic standpoint, and while taking the highest view of Apollonius' claims to respect as a great philosophical teacher, puts aside the thaumaturgic stories as in their nature incredible. Another French writer on the subject, A. T. de Chassang, is evidently a spiritualist by conviction, and argues for the objective reality of the miracles. He points out that even the early Christian antagonists of Apollonius take no different view. Hierocles, an anti-Christian writer and persecutor of Christians in the fifth century, maintained that the miracles of Apollonius were accomplished by divine power. Eusebius answers him, but does not

for a moment dispute the miracles as having occurred. He only assigns them to unholy enchantments. It was reserved for a later generation to put away with a smile of derision the testimony of eye-witnesses to facts, and to proceed on the assumption that modern knowledge of nature and the universe is too complete to leave room for the possibility of any occurrence it cannot explain.

Especially for its importance in helping to make modern thinkers ashamed of this foolish position, has the life of Apollonius seemed to me one which ought to be studied attentively. The progress of the world in the comprehension of its own evolution depends upon the extent to which it realises the possibility of conscious relationship between the embodied human creature and the higher planes of nature on which the potentialities of his loftier evolution reside. The whole drift of the theosophical movement is misunderstood by those who imagine that it can achieve its purpose by virtue merely of its ethical dignity. Unless we can get into a new position and come to know something about other phases of existence, we cannot put into our lives that intelligent Will-Purpose which is essential to ulterior development. And we can never know anything of such matters until the methods, resources, and scope of super-physical investigation are comprehended. For a few persons among us within the last twenty years or so, experience has enlarged consciousness in this direction. For many more that experience has been of great value, even at second hand. But the world at large is not yet emancipated from its old, narrow-minded, superstitious faith in the vacuity of nature beyond the range of its eyesight. Evidence, evidence and ever renewed evidence, is all we can give it at present towards the cultivation of its higher intuitions. Perhaps a time will come at no distant date, when rules and regulations, which were evidently inoperative in the days of Apollonius, or somehow under suspension then, will again be relaxed, to the end that such demonstrations of occult power as

he was enabled to give may again be available for the education of the generations immediately coming forward. But pending that freer period, if we cannot procure the best kind of encouragement for the spiritual student, we must be content to draw his attention to the next best kind that is lying by his side. Through the lives of the Wonder-Workers of the past, collectively, a powerful current of hitherto much neglected evidence is to be found flowing. As in the case of Pythagoras, modern writers have often suppressed all this with the most courteous intention. They have thought it beneath the dignity of a philosopher to be mixed up with stories of "humbug" or "imposture." It has not occurred to the modern writer that the abnormal powers or faculties imputed to the philosopher have really in such cases been the seal and guarantee of his philosophical greatness. But the outcome for the modern reader of the system adopted has been that each strand, as were, of the great rope which might by this time have been woven together, and have rendered disbelief in the possibilities of occult power impossible, has been picked out of each life in turn and thrown away, till the world at large is quite unaware of the fact that such a rope could have been twisted into being, if a different policy had been pursued.

Here, at all events, in this life of Apollonius we have one very important strand of the rope; one which is just as strong as ever, even though it has lain so long unused. The significance of the story I have briefly told ought to be impressed upon the attention of the world at large outside the circle of the Theosophical Society, but meanwhile it cannot fail to be so peculiarly significant for Theosophists that I have preferred, in the first instance at any rate, to deal with it in connection with the series of "Transactions" which by this time have been privileged to formulate so many stages in the progress of theosophical knowledge.

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# REAL MAHATMA.

## *A PERSONAL STUDY*

BY

T. C. CRAWFORD.

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# A REAL MAHATMA.

## I.

"MAHATMA" is an Indian term signifying "wise man." It is also employed as a name for a spiritual teacher. In literature the Mahatma nearly always appears as a magician. It is possible that the Theosophists are responsible in a certain degree for giving this character to the Indian teachers of the Vedanta Philosophy. In the formation of the Theosophist circles throughout the world, much emphasis has been given to alleged communications from mysterious Mahatmas living in secluded regions of the Himalayas. I believe that these claims may have had no other basis than the pretensions of Madame Blavatsky, the founder of the creed. The real Mahatma is accessible to everyone. He does not deal in mysteries, and makes no claim to perform miracles.

In the neighbourhood of the Himalayas there is a forest of great beauty, where students of Yoga go for the purpose of contemplation, in accordance with the methods prescribed in the Vedanta philosophy. Among these students from time to time are developed high teachers. They are never many in number. These Mahatmas are particularly to be distinguished by their purity of life, their great simplicity, their honesty, and their kindness. They are above all creeds, and are superior to all religious dogmas. They believe they have solved the riddle of the universe. They live in reality in the other world. This world has become foreign to them. Their lives are so simple, so open, so free from mystery, that one is given unusual opportunities for judging of them.

It can be said generally of the Mahatma that he has no sympathy with any form of dogmatic religion. The Mahatmas of India never enter the temples, and oppose all the excesses of asceticism indulged in by fanatics. They do not approve of the exercise of occult powers that are invariably developed by those who follow the path of Yoga, or control of the mind, and so direct the student from the ultimate goal of freedom from rebirth in this world of delusion and sorrow.

The workers of miracles in India who are described from time to time by trustworthy observers, do not belong to the higher class of teachers, who search for truth alone.

These teachers of truth never seek students. Those who come to them are given very simple lessons. They are not asked to accept any new code or faith. They are not asked to change their habits of life. It is the theory and practice of the Mahatmas to give such a lesson in mind control as will teach one day by day to see clearly, spiritually, and then inspiration comes. He who learns to properly control his mind so as to develop the divine within, becomes pure, and so ultimately reaches the Highest, when he is not born again. To enter this path, and to be able to follow it, requires a teacher or a Mahatma. Such teachings are given without fee to those who are deemed fit students, viz.: those who seek truth through no motives of idle curiosity. Such teachers hold that no student can ever become a real believer in spiritual things through the words or the experience of others. It is through the discovery of the divine within himself that real knowledge comes. Those who do not know this higher self are called ignorant. Those who do, are wise. So when, in the Vedanta philosophy, you read of the wise man, you read of him who knows all things through the All Knowledge of his Higher Self.

It has been my fortunate privilege to meet and know

one of the most conspicuous of the Mahatmas of India. He is called the Tiger Mahatma, on account of his energy and force of character. He is known as Mahatma Agamya Guru Paramahamsa. He has visited England twice. Once he came during the closing days of Professor Max Müller's life, on a visit to that great exponent of Indian Philosophy and Eastern religions. The Mahatma came to him introduced by high authorities in Bombay, and he made such an impression on Professor Müller that he was given a chapter in the Life and Letters. In this work the great scholar is quoted as saying that he is the one Hindoo saint whom he has known. This Mahatma again visited England in 1903, coming back from a visit to Japan. It was during this second English visit that I was received by him, and through his kindness was given some insight concerning the philosophy taught by him. I shall give at the outset my first impressions, which were more or less superficial. To this I add a resumé of the early conversations. Following this prelude are the formal questions to which he has dictated formal answers.

The object of this article is to present questions, representing those which would be suggested by the Western mind, and to which this Master has given replies. The thought of this article was suggested by a recent publication in London, authorized by the Tiger Mahatma, called "Sri Brahma Dhara"—"Shower from the Highest,"—printed by Luzac & Co., Oriental publishers, in London. This publication gives, in the form of questions and answers, a brief but clear outline of the Vedanta Philosophy, as brought up to date. But as the questions were suggested by the same mind that gave the answers, I have had the temerity to think that the Western mind might find it easier to understand this most difficult philosophy if the same mind would give the answers to questions formulated from the Western standpoint.

The Mahatma is a Yogin who has developed his full powers by the practice of Yoga, and Yoga—as defined by

him—means the absolute control of the vibrations of the mind. In plain English, the student is taught to so control his mind that it shall not fluctuate from topic to topic, but can during a fixed period of one, two, three, or four hours be absolutely confined to one subject or to an absolute point of negation. By such practice the mind becomes clarified, and the divine element which dwells in every man is strengthened; and so, in proportion as the mind is controlled, it becomes pure and subject to true inspiration. The student who follows the pathway of Yoga mind-control, in time develops wonderful powers. According to the doctrine of Yoga, mind controls everything. This entire universe is the creation of mind, and so far as the divine part of us is concerned this world is wholly an illusion. The teachers of Yoga say that when the mind becomes absolutely under control, then these inherent powers of the mind become developed, so that one is given great occult gifts. These gifts lie at the basis of all the stories of miracles which are to be found in all religions. The student of Yoga who is led to stop in his onward march of development by giving too much importance to these occult powers, loses and retrogrades. It is for this reason that the Mahatma about whom I am writing was always very careful to disclaim any working of miracles.

On this he said: "The Mahatmas do not work so-called miracles. Not a word of such pretensions can be found in any of their writings or teachings. We do not send our spirits away from our bodies, because we cannot. Spirits cannot move in that independent way. You may think you trace a movement of spirit, but it is pure illusion. Spirit is like the light that shines in the water. The water moves and the light appears to dance, although it is steady and at rest."

"Then if you deny the movement of the spirit of the living, what do you say as to the possibility of the return of the spirit of the dead?"

"It never returns as spirit. It cannot. If it is a perfected spirit, it returns to the Divine Spirit from whence it came; if imperfect it returns to this world only to enter some body at its birth."

The Master has absolute control of his physical body through his mind. In speaking of the power of the mind, he said: "All of the world is but a drop, and the mind in comparison is an ocean. The mind controls all things and creates all things, and so the control of my body, which many think is wonderful, is nothing. It is what any one could learn if he wished to take the time and trouble necessary to acquire such knowledge."

This control of his body has been shown in numerous experiments submitted to physicians in America and in England. The Mahatma has the power of instantly checking his pulse and heart action, so that no known medical means can discover in his body a trace of life. He can remain in this condition for an indefinite period, returning to animation at will. This seeming miracle he declares, however, to be no miracle whatsoever, but only the exercise of a hidden power belonging to every man. This experiment was made once for Prof. Max Müller. I asked the Mahatma if there was any danger connected with the experiment, for when life has apparently disappeared, may not the soul take flight and refuse to return? Where is the soul when life is apparently so suspended? He said in reply to this that there was absolutely no danger in the experiment. The soul remained within a single atom of the body with the last breath, and in this infinitesimal spot rested the centre of life, to be resumed when so directed.

To some other questions concerning the teachings and claims of certain Western Theosophical Societies, he said: "All lies, lies, told for the purpose of making money. Wherever you see certain societies, or so-called teachers, asking money for their publications, or admission fees to their lecture halls, you may at once set them down

as liars. No true teacher of our philosophy ever accepts money for his teachings."

In appearance he gives the impression the reverse of asceticism. He is tall, well built, and has the look of a very well-fed man, although he eats only once a day, a meal of bread and curried vegetables. Physically he appears to have the strength of an athlete in full training. He fairly radiates vitality. Although he is sixty years old, he shows no sign of advancing age. His teeth are white and firm, his form erect, and his step as he walks is that of a young active man. In the Himalayas he has often made long journeys, walking twelve hours a day, averaging fifty miles, a record for the youngest and strongest.

Let me picture him as I first saw him in the cold cheerless double bedroom of a Maida Vale lodging-house. It was a cold winter morning, with glacial fog outside that curdled the marrow of one's bones. Meeting by an appointment made with his Secretary, who is also his cook, I was shown into the one room—the shelter of the two men, Mahatma and follower—where I found the Brahmin Teacher seated in a wicker garden chair in front of a dead grate, with the window open behind him. One ordinarily associates the East Indian with the thought of tropical climes and of a great susceptibility to cold. Yet here sat a pure East Indian calm and tranquil, apparently most comfortable, in an atmosphere so cold that I was obliged to keep on my overcoat during the visit.

My host's dark, sternly characteristic face was set off by a very fine and beautifully wound yellow-white turban. The face, deeply pitted with small-pox, in repose was very stern, but a pair of bright sparkling black eyes, gleaming with a keen humour, modified the sternness, and in talking the changing expression of his eyes gave the idea of a man of the world rather than that of a high priest. He wore a long dark blue garment devoid of ornament, that fitted with military exactness the upper part of his figure, falling

in loose skirt form to his well-made feet, upon which he wore low white cloth shoes. The skirt hitched up in the posture of sitting showed grey silk stockings and the sturdy shaped ankles of a noted pedestrian. In every move the Mahatma showed signs of his high birth and breeding. His hands were long, slim, beautifully cared for, and were most eloquent and graceful exponents of his spoken words. He had the ease and simple dignity of a great personage. Over his face played many expressions as he talked. When silent his countenance was as cold and unresponsive as a bronze mask.

Turning abruptly upon me without prelude of small talk he said: "What do you want? Do you come here to learn how to make money? Do you seek from me jewels, fine diamonds, rubies, and pearls?"

I learned afterwards that this was a test question of the Mahatma to a casual visitor. If he replied too eagerly "Yes," then the Mahatma would take a curious delight in explaining that the jewels he had to offer were the shining ones of truth and knowledge. He laughed as he described the indifference of many curiosity callers after learning the character of these jewels.

My first visit led to others, and then I established a relationship with the Mahatma that in time gave me more than one view of this many-sided man. The most curious characteristic of his personal attitude towards the world was his cheerful indifference. He never seeks to make proselytes. He never refused to reply to any request for help or information concerning his beliefs, but he seeks to advise no one. You could go his way or not, as it best pleased you. It was nothing to him apparently.

He says that all the Western people are mad. He thinks that they are monkey-minded, that they have no continuity of purpose, that they are unhappy through their having built up for themselves a life composed almost entirely of artificial wants. Our love of ornaments,

luxuries, and excessive eagerness to acquire money, makes him consider the Western people very inferior. He is very fair-minded, however, and lays the basis of the claim of superiority for his people wholly upon the spiritual side. On the material side he readily concedes the immense superiority of the Western civilization. But the very success of this materialism is degrading to the spiritual side. His contemptuous picture of the rich man, the great millionaire, who is still striving for more millions, was given with the most graphic touch and sweep of Oriental colour. All of these inequalities and exaggerations will be corrected in future lives. The extremely avaricious rich man, who has never given way to a feeling of kindness or the desire to better his fellow-creatures, must, according to the Teacher, pass upon his death into the body of some animal, whose nature is most nearly akin. Some men will become monkeys, some will become swine, some—through excessive fear and timidity—will become birds, and some sluggish, dull, profoundly cold and ignorant natures will find upon their deaths their souls locked up in stones for many millions of years. The Mahatma says that Americans are even more mad than the English, and that the great millionaires of the United States who give away such great sums of money to universities and to charitable institutions, do not give these sums of money through love for their fellow-creatures, but rather through fear, and so these apparently good actions will have no influence upon their fate in the future. The Western civilization is in a state of progression, and some day will be developed on its spiritual side, and then the whole world will be at peace and rest.

The Mahatma never touches money. He will accept nothing for his teachings. He travels only when he is asked to come by someone who is interested in his teachings, and then his Secretary accepts from the person so inviting him only the money necessary to pay the actual expenses of the journey. The moderation

of these expenses of this spiritual leader is extreme. The modesty of his demands can only be appreciated when it is known that he has millions of followers in India, and from this host of followers he could have untold amounts of money should he so desire. Neither he nor his Secretary eat English food, or food prepared by English hands. The Secretary and cook prepares once each day in the room over a little modest oil lamp a single dish of curried vegetables spiced with hot peppers. Their bread is also prepared and cooked by his own hands. The snowy white teeth of the Mahatma and his powerful physique indicate that there is no lack of nourishment for his great frame. His look of vigor and concentrated force give one an idea of strength and vitality rarely seen in a young man. He sleeps from four to six hours a day, but very lightly. In speaking of his personal habits he said, "I sleep a dog's sleep, very light, and easily awakened." In India he lives out of doors and sleeps on the ground. There he wears no turban, his head is shaved, and his feet are bare. If the night is cool when he is sleeping on the ground he buries himself in the sand, and covers himself over with it. He gives one to understand that sand makes a delicious bed, but all of the sensation or pleasure of happiness is found in the mind. In speaking of beds and their luxuries he said: "You often find in the silkiest beds, rocks, if the rocks of pain and suffering are in your mind; while in India I have seen the humblest man worn out by toil sleep sweetly upon actual rocks, which were to him as soft as silk."

He says that he is living his last incarnation, and when he gives his body to earth that his soul will become an ecstatic and very joyous atom quivering in the all-pervading divine life of the universe. He has reached what he calls the highest standpoint of spiritual philosophy. His subjective vision is so cultivated that he sees the other

worlds, which to him have become a certainty of all spiritual knowledge. So great has this power grown within him that he can exercise his body through spiritual means. He will sit motionless for hours at a time while every muscle of his physical body is being vigorously exercised through the mind.

He is essentially an aristocrat in that he has no belief in the equality of men. Within lies the equality of all souls. Through inequality of development there exists throughout the world only inequality. All things of value, like jewels, are limited in their number. The wise men are always few in number.

He has outgrown all religions, all superstitions, and all prejudices; although he is one of the heads of the Brahman caste, and observes all its regulations and conditions on account of its influence on his followers, yet he regards caste as the idlest of superstitions, and to it attaches no personal value. Religions have their value in controlling people who are immaturely developed on the spiritual side. People who do not possess the knowledge of this, which enables them to acquire self-control, he calls wild people. Religions come along, to shut up these wild people in mental prisons and to hold them from doing harm. He comes now as the Prophet of the higher philosophy, which is to unlock the door of these prisons and to free the minds of men from all superstitions. To do this he does not expect any fanatical movement, nor to establish an order which shall be dominated by any fanatic. He hopes to establish in England and America at first a few disciples for the promulgation of the Oriental Philosophies of the higher grade. The teachings of Buddha, Christ, and Mahomet he puts upon the same plane, as embodying the teachings suitable to the intelligence of wild people who needed restraint. To preserve from them only the doctrine of love for one's fellow-creatures is all that is valuable.

To the question of how he could show there was a future life, he replied that there was no way to prove a future existence from the material standpoint, yet this proof was very simple, and one that was open to everyone. Let the most prejudiced scientist come to him, or to any one of the leading Indian teachers, and he could be speedily taught how to see things from the subjective side of his being. The subjective vision is the only true one; the material vision has before it nothing but illusions. Until a man was cultivated subjectively he could not understand this, and there would be no way of explaining to him, because the terms to be employed are far beyond his comprehension, as would be metaphysics to a child just beginning the alphabet. To meet this, the scientists now investigating this question could send one of their most intelligent, least prejudiced members to India; there let him sit down and develop through the subjective side of his nature the evidence to be so obtained. This, then, could be added to the chain of evidence they are seeking to establish to prove the theory of a future existence.

Upon another visit, I asked him: "How would you answer the question 'Is there a God'?"

To which he replied: "The word is a very puzzling thing, because nowadays the name of God is distributed among the ignorant people, and all those who believe in God, believe in Him according to the traditions of their own faith. But the existence of God is true, which is explained by the light of reason. If you will go to a religious people they will give you God according to their version. In India the people give dresses to their Gods in the Temples; but in India the people wear many kinds of dresses, so in different parts of the country you will see the dress of God different, according to their version. So that is the idea of man, imagination; they have imagined, they have not seen. The real existence can be perceived through the light of reason. To one who has perfect

reason I can show that God at once. If a man asks what is the proof of God, I say, 'Give up the word God, and see what I show you. You show me the nature of the questioner and questions. No mind without body can question; the mind is a fickle object. If you say soul, soul is a ray of light and cannot question. But what is that in which one realizes happiness, and what is that in which one realizes his own questions? As a man puts a lot of questions he perceives the word of his question, and then he is cautious in that egotism. Tell me the nature of that consciousness, I will show you God.'"

"What is your idea of the way a man surrounded by the environments of modern life should live to secure happiness?"

"Well, there are two sides — mortal happiness and immortal happiness. If you ask about mortal happiness, then at first you should try to understand what mortal happiness is. For example, take a man who has never seen an electric lamp, and that lamp is brought into his room, and he is crying to see that lamp: 'Where is that lamp? Where can I find that lamp? What is that lamp? I am very anxious to know'; and the lamp is near him all the time. When somebody shows him the lamp he says, 'Oh, this is the lamp, I am sorry I wasted my time.' Then he is satisfied. Another example: The musk deer two or three times in a week becomes mad on account of the strong scent, good scent, which is from his musk, and wanders here and there to leave the scent; you see what the animal is suffering, and he does not know that he himself is the source of that. In the same way you must know what the nature of happiness is. If you say material things, it is quite nonsense. A man sees the beauty of things, but that beauty is not seen by the blind man; thus it is true that the pleasure with that beauty lies in the force of eyes. If not, the blind man would be able to feel that later. The same applies to sound, smell, taste, and touch. Substantial things in this world are not

the sources of pleasure. The stream of pleasure flows through your organs of senses, but if you want pleasures you must confine yourself to the force of sense, then you will be conscious only of that force. At that time you will feel the five kinds of pleasures in the forces of the five organs of senses; but if you want to enjoy the happiness higher than those forces, then you must fix your mind on the whole of the senses, which is Mind. Fix your attention to the whole force, which is Mind, then you will confine yourself to the atom of mind. You will then be satisfied that mind is the cause of happiness. Through the subjective health of mind you will be able to realize subjects. If you will stand on the summit of knowledge you will be able to see the horizontal space of nature on all sides; then you will be conscious of such a pleasure of countless worlds. But there is one fact, and that is that the pleasure is illusive. If you want to enjoy the primary happiness, then you must sleep through that force and follow it, as you follow the world in your sleep. You follow the force above that stage, and see the eternal life in all bliss. There it is all ecstasy. There is no anxiety; there is no mind; there is no illusion. Only the vision of eternal life will be plain; you will be eternally conscious of that eternal life."

"What proof can you give of the re-incarnation theory? The other night in speaking of re-incarnation you said certain people became monkeys, animals, birds, etc., and even stones. How do you know that?"

"I did not say so. I said many people are beasts in human form. By body they are men, and by mind they have the qualities of animals or birds. For example: Go into the streets of drunkards and see what kind of men they are. You will see that animals are better than these lives. So how can they become men after their death, when in the present life they are animals? The difference is in the bodies and not nature of minds. The nature of minds is the same in men as in animals, birds, etc. Again,

you say about the soul in your body, the light of soul is a burning light, and in the soul the light is as in fire; fire covered with ashes; so there is no difference between nature of minds, soul, and the force, only the difference between the bodies; so it is clear proof according to their ideas that they must get their place on the point of death, then on the point of death they cannot get human ideas when they are beasts in the present life. They will get the result according to the beast idea. When they are so much degraded by the power of mind or intellect, then they must be incarnated according to their stage."

"What is the purpose of creation? Why should there be this evolution?"

"This, your question, I can solve, and I solve now, in one second, but I must give detail to make it clear. You say that the creation existed. What is the cause of creation? I say this is quite plain, that the world exists in your dream; that is the cause of that illusion. Who is the creator? What is the cause of that involution and evolution, and what is the space where that world exists? All these things which you call the world exist only in the scope of minds. You cannot understand the condition of anybody in the dream, but you can understand when you wake up. If you are to understand the condition of wakefulness of this body, then you must try to lay the origin of this world, which is a wonderful existence, because of that part of his manifestation of eternal bliss; so that when the primordial force faces you, you will be on the summit of better knowledge, then you will understand all these things easily, and while your mind will be absorbed in the highest you will attain nothing, only bliss."

"What is your idea of Christ?"

"There are three kinds of prophets, and force belongs to the prophet creation. Force of prophet exists in the primordial force, so that when the majority of the ignorant people commits more and more sin on earth, then the earth bears a burden, and afterwards the burden reaches the pipe

of nature, and through it comes the original force to some prophet raised up to teach them. Those prophets take their birth on earth, and they are given, according to their stages, some miracles, because there are three kinds of prophets, the excellent, middle, and lower. Some prophets have middle miracles, some excellent, and some lower miracles. Therefore, with the fear of miracles they bind the wandering creatures in religion. At first somebody should be sent to bind them, then they will get their desire, so the duties of prophets are to bind them. Prophets are not common souls, they are pure souls. The prophets must do their work and go to the original force. But some thousands or millions of years hereafter they will enter that stage of the highest. So Christ was one of the prophets, his object was good, and he was not a common soul, he was a pure soul. It was good what he did at that time, but the superstition is created by the foolish students, because it is quite plain, anyone can understand, that the students misunderstand when the teacher begins to explain some high subjects ; then if that understanding will not be removed, all the mistakes will go on ; so you know very well what was the condition of those Christians at the time of Christ. I should not ask you ; you can read from history. Their condition was like unto some tribes you can see in the woods at this time. I don't blame the teacher on account of superstition, but it is the mistake of the unfit students. Otherwise the prophets are pure souls."

Just before the Mahatma's departure for India he was asked, "Do you intend to found a school in England or in any of the Western countries for the teaching of your Philosophy ?"

To this he replied : "No ; I want to do good only to others. I don't want to be the founder of any society ; I must give light to all creations, I don't want to mix with creations. I don't want to give my lectures in the houses of creations, because I am afraid if I found such things,

then these students who don't understand my perfect signs will make some mistakes. Those mistakes will create superstitions, then my name will be spoiled, so I don't want to found Societies like the Societies I see in the Western civilization."

"But I understood you to say a few minutes ago that you had not found fit students in England?"

"I say there are three grades of students, excellent, middle, and lower. I cannot say that the excellent student is in England. I want to make all the students lower students of qualification, then he will have middle qualification, then excellent."

"Then you have found some students in the lower qualification?"

"I have found some students, and I have put them on the right way to go, and I have taken the burden on myself to help them if they require it from me. I am ready to discuss such questions. I want to do good to other people, because my mind is so that the good of others is my lifework."

"Then you believe more in the work of individual students than of societies?"

"In our philosophy association does all things. Good association makes a man good, and bad association makes a man bad. So if there is the association of right men, or truth-seekers, and they all want to reach the truth, then I light their faculty, and if they are to create some superstition or mistakes, then it is not my object. I don't want to be a founder of any sect; if I did so, I would found a great religion in India according to their ideas, but I don't want to do so. I want to teach the truth. I am the teacher of the truth-seekers, I am not the teacher of the gossips' mistakes or the curiosity creators."

## II.

After he returned to India a number of formal questions were written out and sent to him. These are the Western questions to which I have made allusion above. They are given below.

*Question:* How could you prove to a non-believer the existence of God?

*Answer:* The changeableness of existence proves the unchangeableness, the mortality of existence proves the immortality, the finiteness of existence proves infiniteness, etc. When our consciousness shows us there is opposition in two things, then we can accept the premise that immortal existence is the opposite of mortal existence. On the other hand, a non-believer in the existence of God is in a state of ignorance when he has not endeavoured to reach by realization the Ultimate Source of all Sources, for in this world everything knowable has its source, must have its source, or root from which it flows. The source of object is mind, and the source of mind is Maya, then it logically follows that there must be a cause for Maya. In order to realize the Ultimate Source of all sources, methods whereby mental vibration can be modified or made to cease must be practised when the stage of stability or equilibrium is attained. Only those who have by long scientific practice achieved such results can possibly teach and instruct on how such stages can be arrived at. The stage of stability is the divine stage. Phenomena-seekers, or occult students of theory only, making no practical endeavours by means of Yoga exercises to realize and understand the subtler stages beyond physical existence, can never grasp the reality of Divine Existence and consciousness.

*Q.:* How could you prove to a non-believer the existence of the Soul?

*A.:* The man who has not completely purified the mind through the practices adopted by the real Yogins of India will rarely be able to understand the subtle things, and consequently he must remain an unbeliever of all subtle things. If a teacher will give the subtle definition, and the student has not that stability of mind necessary for the consideration of such subjects, he will not be able to grasp the subtleties either practically or theoretically, and all endeavours to prove so subtle a matter as the existence of the Soul will be quite useless. A man is not expected to understand such subjects as Algebra or Mathematics, neither will he understand metaphysical analysis, nor the definition of pure reason, unless his mind has been accustomed to study or meditate on such difficult subjects. How, then, will he prove the existence of his subjective life and understand the existence of the Soul without study, the use of his deductive reasoning faculties, and, above all, without a practice of mental control. Only when the mind is trained to become perfectly stable will the subjective existence be the real existence, and the life of the physical senses the unreal. Without soul there would be no consciousness, and without consciousness no thought, and without thought no possibility of physical existence. In short, when a man experiences the rise of ideas in the mind, then in that phenomenon there are two forces, one which conveys a sense of motion or moving from one place to another, and this is the portion of Maya or Mind ; the other is a sort of knowledge which discriminates on the result, and this latter force is the power of Soul.

*Q.:* How could you prove to an ignorant mind the truth of Re-incarnation?

*A.:* Different men in this world meet the different kinds of happiness and the different kinds of pains which are all the results of certain actions. For example, one child is born in a house where he will meet all sufferings, and another child is born in a house where

he will meet liberty and happiness. These two kinds of experiences cannot be the result of present actions, since none have yet been committed by them; they are therefore the results of previous actions. Again, we must notice that no actions can be performed without a body or physical medium, so it logically follows that they must have been possessed of a physical vehicle before their present birth. Every tradition says, and all believe, that pains and pleasures are the results of sins and virtues, and pleasure and pain are impossible to feel without a body, or through the medium of consciousness whereby these effects express themselves. Therefore, in previous births, when they committed sins or performed virtuous actions, in every case body was necessary and was present. Through these premises, and the impossibility to conceive of an effect without a cause, man must believe that his present body is the outcome of previous causes or previous existences. In order to realise such things as re-incarnation by other means than those of reason and argument, the student must endeavour by Yoga practices to acquire stability of mind, when he will see all things. Bodily re-incarnation is the change of bodies, and the change of things is the re-incarnation of things, and the change of knowledge is the re-incarnation of knowledge.

*Q.:* How would you make known to the doubter the difference between the world of Unreality and that of Reality?

*A.:* Through the forgetfulness of object, reach at the source which lies behind object, when you will perceive the difference between reality and unreality. All stages where changeableness exists are the unreal ones; and absence of dual knowledge or belief in separateness is Reality, which is the Unlimited Space of highest consciousness of all Ecstasy. When such a reality is perceived and attained, then is the student conscious of all hidden things and mysteries, otherwise vain chattering

on the part of ignorant theorists will only foster doubts, and increase the unreality. Mere talking cannot procure knowledge and satisfaction to a man ; only practical endeavours can enable him to realize such ideas. Unless the proof of such knowledge is practically attempted, and the idea embodied applied to the daily life, the individual will ever fail to attain the Highest, and this in spite of many births and lives.

*Q.:* If this world is one of illusion and unreality, why should we attempt to do good? Why should we attempt to do anything if everything is an illusion?

You made a number of suggestions during your visit to England for the education of the people in the direction of your philosophy. Why should this be done if every act of man in this world is based on illusion and can lead to nothing?

*A.:* In the question upon illusion, all things except the Highest, the Source, are illusive in nature. That being the case, your question itself is illusion. The mystery of illusion you will be able to understand when you can soar above the stage of illusion ; and in the region of illusion you will ever meet doubts and perplexities. But you should understand that the illusion is destroyed by illusion, and that illusion is fostered by illusion, as the iron is bruised through iron. There are two extremes of illusion, the pure and the impure. The former leads the illusive atom to the Highest, the latter leading the illusive atom to all lower stages of delusion, perplexities, and troubles. If a man's conduct prepares himself to go to mortal stage, he will do all things under the control of egotism, desire, and other bad emotions connected with objects. If, however, he is eager to obtain truth and realize the Highest, he should try to get command over mind, egotism, desire, and similar forces of Maya.

*Q.:* In your book "Sri Brahma Dhara" you say that this world is a dream in the consciousness of the Highest —the ebullition of an atom in the mind of the Infinite.

Do you mean by this that the entire system of the Universe, the millions of suns following established law, the enormous distances between these visible and ordinary objects, are equally figments of illusion?

From the most distant point of the universe visible to the telescope, light, travelling at the rate of 180,000 miles per second, takes 1,000 years to come to this planet. This I mention only to indicate the enormous vision which has been built up by our scientific people living in this world. They have found the law which governs the movements of these vast systems of worlds. Turning from this vast realm, they have through the microscope discovered in the tiniest drop of water creatures of life also governed by law. Modern science seems to the average inhabitants of the world of illusion to have found out many wonderful things which appear to be based upon truth. Can dreams, illusions, be found which obey a fixed and unchanging law?

Where is the boundary-line between the truth which is outlined—the beautiful laws of matter, the absolute fixed rules of life—and the life of what you call Reality?

*A.:* This sixth question shows the complete ignorance of the materialist in his knowledge concerning the Highest. I will answer this question by giving an example as follows:—One man says, "I have seen a plain in my dream surrounded by big mountains, on the south of ice, on the north they were of fire, and I saw armies fighting together; on one side the combatants were headless and armless, yet they shot cleverly. Opposite them the opponents were men possessed of four heads each man, yet they were not so well able to shoot as the others. A shot struck me and I thought I died, and then after a period I came to life again and fled away. One month I was on a journey, then I reached the shores of a great sea, where I made myself a hut, lived one hundred years, and brought up a family of children. After this I thought that I became a king of that country, and that a Yogin came to see me and showed me a process of Yoga, and

then my body died and I began to see the countless suns, stars, and moons, but I could not find any light. Then I awoke!" See what these experiences were. They were illusions, the phenomena of mind, of finite mind; and this universe with its infinite duration are the phenomena of Infinite Mind. It is very difficult for a man in a dream to realize that he *is* dreaming; also, he does not realize that he is living in a strange way or doing ridiculous things, or acting contrary to law and custom. All matters are then to him quite real and serious. Only when he wakes to his usual state of consciousness does he become aware of the absurdity of his experience and realize the shortness of time which has elapsed in his sleep state, and the unstableness of his mind therein. In the same way, when you are in ignorance of the Highest, and only conscious of the objective world, you are in a dream and you cannot perceive the absurdity or madness of your life in the physical world. Neither can you sweep away the mountains of doubt until you rise to a perception of the stage above Maya, which is your true self. In that stage of Realization beyond Maya you yourself will see the world as a vague presentment, and what seemed matters of infinite duration will then appear as things of a moment. The countless things of the world are the countless attributes of Maya, and Maya is a blissful wave in the consciousness of the Highest; such activity will therefore possess some portions of the beauty and love of its source. Love of the whole is pure love, but love of fragmentary things creates ignorance. Moral conceptions of time and space are entirely illusionary conceptions based on finite thoughts and ideas.

*Q.:* In everything that you have written, everything that you have spoken or taught, you teach clearly the power of Love throughout the universe. If it is Love that controls, how is it that evil is allowed to exist?

In what you teach you say that Pain alone leads one

back to the Highest, and that we are *misled* by love of pleasure and sensuous enjoyments to go further and further away from our true land of birth, and to plunge deeper and deeper in the meshes and entanglements of our foreign surroundings. But why should this be so? Why should people not have a natural disposition to turn to the Highest? Why should it need the whip of Pain if Love controls? Why should there be misfortunes and sorrow and misery solely for the purpose of educating the spirit to turn to the Highest? Why should it ever have been sent away from the Highest? What is the basic object of the dream of Maya? Most dreams of poor finite beings are worthless trash, and mean nothing. Is this magnificent, stately dream of existence as we now know it, also worthless?

*A.:* Regarding the various ideas incorporated in this question, a philosophical definition of what is commonly understood by Divine Love must be given. The Primordial force of love is the reflection of its own Bliss, and this reflection creates that universe of phenomenal activity through a correlation of spontaneous vibrations known as Maya. Through this vibration a prismatic effect is obtained of this reflection of bliss, and from fragmentary sections of the whole. In short, the reflection of the Highest Bliss is Maya or manifestation of Love. The reflection of the consciousness of that Bliss or Divine Selfness is the Primordial Soul. Again, Vibration is set up, and this primordial whole is split up into varieties and fragments. In the absence of the knowledge of the Highest, the love of mortal things, the attraction towards ephemeral pleasures, creates such illusion that the mind becomes finally unable to perceive the true from the false. Consequently, in the Absence of Truth and right knowledge all endeavours on the part of the individual lead to evils, and when a man pursues such evils he meets the pain, and his desires are then checked, and a reverse process commences which turns the mind gradually back

to the Highest. Physical or bodily pain may not always turn the man back in the right direction, but the intrusion of pain in the mental existence does produce a result which conduces to restore to the man his desire for truth. Pain and Evil are the natural concomitants of error and illusion, but they cease to be regarded as evils when understood as necessary for the full recognition and realization of the Greatest Good. Waking, dreaming, and sleeping are the forces of Maya, so they alternately work in that region, and the vision of the Source of Maya is a most magnificent spectacle in which Maya is a blissful bubble, and that stage cannot be described in language. But the fit student possessing excellent merits can understand this stage through the help of those highest teachers who are able to define these lofty stages clearly, and have practical command over Maya.

*Q.:* Who is the individual who becomes better or worse according to his mode of life? You say in each man resides the *Atman* or Higher Self, who is sinless, incapable of impure thought, and is in himself a part of the Highest. The individual gains reward by the acquirement of wisdom. and he is punished for his ignorance. It is even said in Bhavagad Gita that there are people whose lives are so evil that they are punished without hope of forgiveness, and that they never reach the Highest. What, then, becomes of the Higher Self in that individual? Is he punished as well?

*A.: Mind* becomes worse through the greater weight of vibration, while decrease of that vibration lightens it. According, therefore, to the increase or decrease of mental vibration mind is styled pure or impure. The Soul must therefore be wise or ignorant, according to the predominant quality of the mind. Beyond the stage of Mind and Soul is the condition of *Atman.* Atma must not be spoken of as being "in" or "out," but must be regarded as unlimited consciousness of unlimited space and all-permeating. Space in the body is called bodily space, but is not separate

from all-pervading space, for space permeates every atom. Vibrations and their effects are the cause of error and ignorance, and absence of vibration or mental fluctuations enables the rise of wisdom. The mind in which the vibration is in maximum swing becomes a victim to the countless forces of desire for objects, and its ignorance of the Highest will occasion sinful actions; therefore the Jivanmukta says to his disciples, "Reach up to my Eternity, otherwise you will not be able to protect the mind against the assaults of evil." In order to reach that eternity the suppression of fickle vibrations is essential, or the desire for mortal objects will mislead.

*Q.:* I have never understood you to advocate the doctrine of Endless Punishment. I have heard you speak of punishment when the spirit returns to beasts, birds, and even stones. But where is the punishment of such a return, even to the lowest form of life, unless the individual, as we know him, is conscious of such punishment?

*A.:* Regarding the question of Punishment, there can be *no cessation* to actions good or bad, virtues or evils, punishments or rewards, *until* the individual realizes his Eternal Self by forgetting dual existence. Again, the student must first understand what is the force which is the means of punishment, and what is the force which occasions reward in the body. The force of deliberation (Vichara) makes the mind stable, contented, calm, and all-virtuous, then mind shines in the body like the sun; but when the clouds of desire begin to envelop the thinking force, then the beauty of mind is veiled. So a man is responsible for his own sins, which bring their own punishment, and those sins arise through the desire for merely mortal things. Let a man, however, suppress desires, and discriminate between right and wrong, and he will ultimately enjoy the Highest Good. There is no force of discrimination in the minds of beasts, birds, stones, therefore these creations can never acquire the pleasures of calmness or mental stability.

The term *Eternity* expresses only the stage of the Highest, and when applied to the phenomenal world of manifestation is only relative. All of those souls who have failed to realize their Eternal Self, and are in the lower stages of desire and ignorance, remain in the forces of Maya till the destruction of the world. In a state of abeyance, or like seed that has to be sown, they will remain to await a renewal of Maya's activities and commence a further round of evolution.

*Q.:* In all punishment one has to consider only the individual who merits the punishment. Ultimately, what becomes of him? Is he merged into the Higher Self, and that Higher Self into the Highest of all? That is understandable; but I do not understand what becomes of the Higher Self when the individual is being punished by falling into a lower condition of existence?

*A.:* Those souls whose actions are punishable move incessantly in the revolving evolution of births and births, and such incessant activities must be inevitably carried on until such time arrives when they desire to meditate on the Highest. Until such stage is reached their minds are misled by the magics of the Magician Maya. Every existence is bound up in three stages or conditions related to actions; the past, present, and future. When a man suffers or enjoys, then that is the result of the actions of the past and present stages, and in the future he has to suffer or enjoy according to the condition of his actions in the present stage.

*Q.:* What explanation have you to make of the re-incarnation of lives into those of children who die in the first stages of their existence? Out of every 1,000 children born, 175 die in the first year. Only 25 per cent. of those born reach the age of five. Is it a punishment or a reward for outgoing spirits to be re-born into such existences, and what possible effect could such re-birth have upon their future?

*A.:* The souls that commit great cruelties, having never-

theless some virtues of human existence, come into human birth and die in youth, then take their birth according to their action in the lower creations—animals, etc. The existence of such creations as beasts, birds, and stones, is the condition blind of pleasure, and when there is no consciousness of pleasure then there can be no consciousness of pain either; but all have life, and according to the force of life their existence may be considered dull and restricted, which is a great punishment. When consciousness has turned into the condition of non-consciousness, and after a certain period of dormant existence, they change again to painful creations of every kind. This law of nature is fixed in the origin. If you will reach the Original Force of Evolution, or stand on the summit of knowledge beyond the forces of Evolution, you will perceive these laws easily to your satisfaction, otherwise you cannot be proof against the assaults of doubt.

# THE EVERLASTING COVENANT.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isaiah XXIV. 5.

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# PREFACE.

There is considerable confusion among authorities as to the arrangement of the ten commandments upon the two tables of stone, and as to the inclusion of the opening declaration (Ex. xx. 2); but there is no doubt in our mind—a conclusion supported by the revised translation given in the following pages—that the second verse of the twentieth chapter of Exodus is properly the first of the ten words. This position is supported by the Targum of Jonathan ben Uzziel, which unites the first and second commandments. Thus considering the first declaration as the first word, and verses 3, 4, 5, and 6, as one commandment, we have the ten words. With this numbering it is evident at a glance, that the first four words (verses 2–11) relate to the obligations between God and his people, and that the remaining six commandments (verses 12–17) are moral laws, that is, they pertain to obligations between man and man; and it seems reasonable to suppose that the ten words were divided at this point between the two tables of stone.

The reader should bear in mind that these ten words are the only words of which we have any record as having been spoken by God independent of man's agency or instrumentality; therefore it seems to us that if any part of all the Scriptures is of paramount importance, these ten words stand out alone as that part. In Smith's Bible Dictionary we read concerning these ten words or commandments: "The *words* of God, 'the word of the Lord,' the constantly recurring term for the fullest revelation, higher than any phrase expressing merely a command, and carried with it more the idea of a self-fulfilling power." In Isaiah lv. 11, we find a similiar thought: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The first four words of this covenant are especially devoted to the relations we bear to God's part of the contract: or, in other words, they consider how we are to receive that which he

has promised us. Even in a business way, we all realize that a promissory note is of no importance whatever if the parties giving the note are irresponsible or unreliable; and that, no matter how reliable the party giving such a note may be, unless the one receiving and using it has confidence in its value, it is of no use. So it is with God's covenant: if the people with whom it is made do not only believe in it, but also put full and complete confidence in it, it becomes invalid to them.

Many large and important business firms have been ruined by putting all confidence in some one's paper, which proved invalid. This could have obtained only where men actually risked all they were worth on the promise of another. Now, the question comes to you, and you must decide it: Can you risk on the promise of Yahveh the God of Israel all that you account valuable in the world?* This is not required of you as an arbitrary requisition, but because you can never come into an attitude that will enable you to utilize the advantages of the covenant, without coming into the mental condition produced by an absolute reliance upon God's covenant promise, which is really a condition of faith; not the kind of faith that for centuries the Christian Church has talked of,—a mere belief,—but it is the kind of faith that gives you the power to move your arm, or to rise from your chair.

It has been demonstrated that if through psychological influence, mental suggestions, or any other method, a person can be made to believe without a shadow of a doubt that he cannot move his foot or his hand, it will be impossible for him to do so. Everything with life, of every name and nature, is dependent upon faith. Nothing can live without it; it is the vitality and motor power of all life. Because of this fact, no one can be a partaker of God's higher law, and the conditions arising therefrom, without the same kind of faith, and faith equal to that which governs the lower realm of life. If you have been

*When we say "Israel," we mean literally what the Bible means by the word "Israel:" we do not mean "the Jews" alone; for Judah was only one of twelve tribes, and we have evidences beyond all question that the Teutonic and Celtic races, the so-called Christian world, are as literally and physically the direct offspring of Abraham, Isaac, and Jacob, as is Judah. Therefore God has caused this people to receive the Hebrew Scriptures, and to build their faith upon them and upon the Christian Testament; yet let no one array himself against the Jews because they reject the New Testament, for the Christian world will some time know that Judah is indeed "The Praise of God." We may have much to say upon this subject at some future time.

made to believe that you cannot move your arm, that arm will remain immovable until you make the effort to use it; but as soon as you can be induced, or your faith can be sufficiently stimulated, to make the slightest effort to do so, results immediately begin to follow, and every result brings added confidence, and with it added power, until perfect control of the member is obtained. This covenant is with the God of all life, and no one can in the slightest particular be a partaker of its advantages unless he accepts its conditions and fulfills its requirements by believing and making the effort in the required direction.

THE AUTHOR.

## PUBLISHER'S NOTICE.

The thought contained in this pamphlet embraces a series of articles which appeared in our magazine,—THE ESOTERIC.

That all may be in possession of these remarkable papers, and, consequently, without further excuse for continued violation of the statutes of the God of Israel, we have deemed it advisable to issue them in convenient form.

We especially desire to place them in the hands of the ministry, among whom they will be distributed gratuitously. Those who are alive to the importance of this subject have the opportunity to assist us in the distribution of these pamphlets.

They will be sold for 15 cents a copy, and ministers of the Gospel sending us their address will receive a copy gratuitously. Ministers will oblige us by mentioning the denomination to which they belong and the church of which they are in charge.

Note.—No further use will be made of names sent us, unless, perchance, we may in the future send them other publications.

ESOTERIC PUBLISHING CO.,
Applegate, California.

# The Everlasting Covenant.

## CHAPTER I.

On looking at the word "covenant" in the Bible Concordance and in the marginal references of the Bible, we find that, more than a hundred times, the ten commandments are referred to as "a covenant," and that they are many times spoken of as "the everlasting covenant." God's prophets, speaking by his word, often refer to these commandments as "the everlasting covenant." The covenant that God made with Abraham, Isaac, and Jacob, in fact, all the covenants made by God with man, of which we have any history, are embodied in the ten commandments; and but one fact has prevented the church from recognizing the commandments as the covenant of all covenants, namely, they have not known the name of God. That there is a special importance attached to this definite knowledge is evident from the promise in Isaiah (LII. 6): "Therefore my people shall know my name." The Psalmist says, "I will set him on high, because he hath known my name." Psalms XCI. 14. This seems to give unparalleled emphasis to the knowing God's name.

"But," objects one, "the word to which you refer as the name of God has always been in the Hebrew Bible: it occurs there hundreds of times, and Hebraists have translated it in works of reference." True: but these very authorities have been uncertain as to its pronunciation and real meaning; and among the Jews at the present time, so far as they will refer to it at all, there is the same uncertainty as to its pronunciation, and still greater uncertainty as to its meaning. Learned Hebrews, when asked concerning that name, and why they give it a pronunciation so foreign to that indicated by the letters of which it is composed, give some indefinite reply, such as, they do not know, or that they have been taught to pronounce it in that way.

No other word in the Bible is surrounded by such mystery and uncertainty as that little word of four Hebrew letters, answering in our language to "Yhvh." When Esdras caused the pronouncing vowels to be added to the Hebrew Scriptures, he left that great name without the vowels, and it so remains in many of the Hebrew Bibles of the present day; in fact, in those cases where the pronouncing vowels appear attached to the word, they have been placed there very recently. We do not think that in any Bible printed fifty years ago, this name occurs with the vowel points attached. So singular a fact must be the result of an unusual cause. The importance of that name is such that constant reference is made to it by all the teachers and prophets, from the time it was given down to Revelations, the last book of the New Testament: and it is unreasonable that a word made a central one throughout the Scriptures, as this has been, should be forgotten by the very people who depend on that Scripture for all their future hopes.

The only explanation of this is found in the word of God by Jeremiah (XLIV. 26): "Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah, in all the land of Egypt." That his people should be caused to forget his name, and to know neither its pronunciation nor its meaning, will appear as nothing short of a miracle to all who will think; but that this is a fact, every student knows, or can know by very little inquiry into the subject.

In the absence of the knowledge of this name and of its signification, the people are, one and all, left without means of discerning that the ten commandments are a covenant, or the real meaning of that covenant. The very first utterance in this covenant is the announcement of the name. It begins with the Hebrew words "Yahveh Elohim." The meaning here hinges upon the word "Yahveh," for there is no question as to the translation of "Elohim"; and when we discover that the word under consideration (Yahveh) carries with it, in the form of a promise, a personal declaration of God, the translation of the first line of the covenant is changed to read as follows: "I will be your Power, like I have been in bringing you out of the land of Egypt, out of the house of bondage."

But even this is a surface translation of the comprehensive

meaning of these first two Hebrew words; for the great name carries with it the idea of the Will of the universe, also the thought of a mental consciousness of capacity to be and do whatever He wills to do. The word "Elohim" emphasizes and gives direction to the incorporate thought in the name "Yahveh:" its signification, in a general way, is "Power," and its special meaning, "All-Power." Therefore when God gave this covenant, introduced by these two words, the most comprehensive found in the entire Scriptures, he, so to speak, pledges to Israel his mind and will, and his almighty power, and follows it with the declaration, "Thou shalt have no other gods before me," or in my presence. As the word "god" means power, he here says, "Thou shall have no other power before me in which to trust."

The more comprehensive meaning of that name, his own name, which God gave to Moses, is found in the literal rendering, "I will be what I will to be." The first part of this name,—"I will be,"—is always in the form of a promise; and, therefore, nearly all the prophets either preceded it or followed it by the word "Elohim," which completes the promise, "I will be your God or Power." The fullness of the translation, "I will be what I will to be," carries with it the idea of a decision, a mental conclusion. It was by the mind power of God (the Logos) that the worlds were made: therefore this name implies and expresses the mind and purpose of God,—the mind that has in it all-consciousness, all-knowing, and all-causing to be or not to be.

When one takes this name, he takes with it the mind that fills the universe, so calm, so immovable, so forward-moving and causing, that all things yield absolute obedience to its mandates. Because of this Jesus said in that memorable prayer: "I have manifested thy name unto the men which thou gavest me out of the world." He said again (John x. 25): "The works that I do in my Father's name, they bear witness of me." Thus he plainly states that the power he possesses, that by which he is enabled to take control of the forces by which he is surrounded, is by virtue of his Father's name being incorporated in the very elements of his mind and spiritual existence.

God said to Israel: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which

I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." The declaration that God's name was in the Angel whom he sent before his Israel was abundantly verified: he was indeed their power, enabling them to overcome many nations mightier than their own, and performing great wonders before them; so that all the people were convinced, beyond question, that God was fulfilling his name and covenant in delivering the land into their hands.

So complete was their confidence in that covenant name, that, for many years after, when they went out to war they took with them the ark containing the covenant; and as long as they were obedient to their part of the covenant, Yahveh was ever mindful of his, and was indeed their God. Even after they had grown disobedient and had greatly sinned against him, he said: "Ye shall know that I am Yahveh, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings." Ezekiel xx. 44.

The student interested in this thought should carefully read the whole of the twentieth chapter of Ezekiel's prophecy. The full import of the name, when connected with the word "God," will also be seen in this chapter in expressions like the following: "I lifted up mine hand unto them, saying, I am the Lord your God." The words "I am" are not in the original, but the form is identical with the first line of the covenant; so that the last part of the fifth and the sixth verse would read thus: "I lifted up my hand unto them, saying, I will be your God (Power): in the day that I lifted up mine hand unto them, to bring them forth out of the land of Egypt into a land that I espied for them." In verse 7 he continues the emphasis with all the force that language can gather: "Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I will be your Power." As if to say, "You shall not trust in anything in which the nations around you trust."

When Israel, through materialism and through conforming to the ideas and habits of the surrounding nations, had lost confidence in the name, and had entered into treaty relations with Egypt, the prophet came to them by the word of the Lord and said: "That the kingdom might be base, that it might not

lift itself up, but that by keeping of his covenant it might stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised and whose covenant he brake, even with him, in the midst of Babylon, he shall die." Ezekiel xvii. 14–16.

Thus Israel, whilst living under the covenant which was sealed with the everlasting name of God, was not allowed to enter into covenant relations with any other, or in any way to trust in any thing but in God; for God said by Jeremiah (iii. 14), "I am married unto you." When they entered into covenant with, or trusted in the power of other nations, or the god (power) of gold, silver, and the workmanship of men's hands, "these were all accounted idols." In Isaiah (iii. 9) we read, "And it came to pass through the fame of her whoredom, that she defiled the land, and committed adultery with stones and stocks."

It may be objected that we are here emphasizing a wrong interpretation of the text, that its meaning is simply that Israel bowed down to wood and stone, as do India and China at the present time; but Jesus came as "the messenger of the covenant," and in his sermon on the Mount, immediately after he had taught that wonderful prayer of which the chief petition is that the Father's name may be hallowed, he makes this elaborate and most extreme requirement of all those who hallow the name: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness. No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither

do they reap, nor gather into barns: yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they his spin; and yet I say unto you, That even Solomon in all glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles—or nations—seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. VI. 19–33. No teaching of the Lord made so great an impression upon the minds of the apostles as this; for each one took up and repeated the thought.

To hallow the Father's name, is to live in, and to absolutely trust in that everlasting covenant,—to trust in nothing but in God. Remember, the promise that they would "obey his voice indeed, and keep his covenant," was the prerequisite condition by which Israel was admitted into covenant relation with God. In common Christian parlance, they promise to absolutely follow, in all things, the guidance of his spirit. (See Ex. XIX. 5.) But in immediate connection with this requirement he gave them the promise, that, if they complied with his conditions, they should be "a peculiar treasure unto him, above all people."

Now, if the Christian man (or woman) has faith in God, let him prove that faith—prove it to himself, not to another—by promising absolute obedience in all things to the guidance of the Spirit, no matter what it takes from him or what it may require of him. Make this promise in a spirit of deep devotion, with a mind stayed on God, dear friend, and we assure you that it will be proved to your own inner consciousness whether you are in a condition to enter into that sacred covenant relation with the Everlasting Father; for if you are not, when you attempt to devoutly promise God unquestioning obedience to the guidance of his spirit, there will arise from

within yourself a fear and a reservation, a consciousness that you will not obey his voice in all things,—a fear lest he is not able or willing to make you know without reasonable doubt what his will is, a fear lest he fail in his part of the covenant, and allow you to be deceived or to deceive yourself.

Thus you will be made to realize that, notwithstanding you may say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" he will profess unto you, "I never knew you" in that sacred covenant relation: "depart from me, ye that work iniquity."

But the teachers of God's people say that this is the old covenant, which has passed away, that we are under the new; for Paul said in his Epistle: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. VII. 13. It is true that the old covenant—the ten Hebrew words, written on material stone and placed in an ark of Shittim wood overlaid with gold, and hidden in the holy place, out of the sight of the Israelites—has passed away as such; for God, through Jeremiah (XXXI. 31–36), said: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: Yahveh of power and judgment is my name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." You will here ob-

serve that God, by his prophet, makes the declaration in the strongest possible language, that this covenant shall never pass away; but as surely as the sun gives light by day and the moon and stars by night, so surely his covenant people, he says, shall never depart from before him.

God calls this the new covenant, and shows that it differs from the old in that, first, he will this time write it in their hearts; and, second, they *shall* be his people. He adds in continuation of the same subject; "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they shall not depart from me. * * * I will bring upon them all the good that I have promised them." Jer. XXXII. 40, 42. We find here, again, that the covenant will not be written upon tables of stone and put where none may see it on pain of death, but that the spirit of it will be written in the hearts of the people,—the heart, the seat of love, desire, and emotion,—so that they will love God's law, and will keep it because it is a part of their very nature to do so: therefore they will not break this covenant as they did when it was written on tables of stone, they will not any more pollute his holy name by disobedience. In our next chapter we will inquire more fully into what it is to hallow his name, and how Jesus was indeed "the messenger of the covenant." We will also endeavor to show that this covenant is the very foundation, and,—shall we not say?—circumference, of the Christian religion.

## CHAPTER II.

When God had given his name to Moses, with the injunction to go and deliver Israel from Egyptian bondage, he instructed him to say to Israel, "This is my name forever, and this is my memorial unto all generations." The comprehensiveness of these words is unmistakable: and if there is any truth in the word of God, and we believe it to be absolute truth, then this name is never to pass away. Another prominent fact in connection with this name is, that, by the law of God, it belongs exclusively to the covenant: for we have reason to believe that it was never written until God wrote it with his own finger upon the tables of stone which contained the covenant, the ten words that God gave from Sinai's burning mountain.

We think it is very evident that God took his name out of the mouth and even from the memory of the children of Israel because they were no longer under the bond of the covenant, but had separated themselves from him and had become as the nations: and no one can take that holy name without taking upon himself the conditions of the covenant and all its responsibilities. Those responsibilities are far greater than any one at the present day imagines, as we shall see when we consider the remainder of the covenant.

This covenant is not an arbitrary declaration: it is a formulation of law. It was given by the same God (power), which, by a thought, a word, created the universe. That word contains potentiality in so far as it is accompanied by the will of Him who gave it expression. The will is the ultimate or conclusion of a thought, that which leads out the thought into action because of conscious faith.—faith, an inner consciousness of ability to cause to obtain, to produce, that which the mind has decided to accomplish. This name is the will of God, and also the law of God, which find expression in all nature; therefore no one can receive the name, which is the power of the will of Him who created the universe, unless he receives this covenant, because, as we have seen, the covenant comprehends

and expresses God's purpose in creation, and especially in the creation of man.

Just as soon as man takes this covenant upon himself to obey its requirements, he places himself in harmony with the divine purpose; and, as God never changes, wherever and whenever one takes the attitude of submission to, obedience to, harmony with, that purpose, as a natural result he receives the powers belonging to that attitude, which are the powers of that great name, the power of the will of the God of the universe. We therefore repeat, that no one can take that name who does not live in harmony with the will and purpose, that is, who does not receive this covenant as the law of his life.

This was the secret of the power of Jesus the Christ, and this is why he said, "I have manifested thy name unto the men which thou gavest me out of the world" (John XVII. 6). It was because of that name that the winds and waves were obedient to his command. By and through the powers obtained from the hallowing of that name came all the prophecies of the Old Testament.

The name appears throughout the entire Old Testament Scriptures: but, as we have shown in the first part of this article, it was taken out of the mouth of Israel, so that it never occurs in the New Testament writings. However, Jesus often referred to it in forms like this: "The works that I do in my Father's name, they bear witness of me" (John X. 25). When he was praying for his disciples before his departure from the world, he said to the Father, "I have kept them in thy name." That he hallowed that great name is seen by his words in John VIII. 29: "He that hath sent me is with me: * * * for I do always those things that please him."

As we have seen in the consideration of the covenant, the ten commandments, Yahveh promises to be the God of all those who take that covenant and keep it, the first requirement of which is that they shall have no other God, or, in the language of the prerequisite that God sent to Israel, that "they shall obey his voice indeed." This obedience is to hallow that holy name.

Jesus emphatically denied having come to destroy the law or the prophets, all of which revolve around this holy covenant. He adds, "I came not to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." In these

words is found the assertion, or at least the strongest inference, that he declared himself to be the messenger of the covenant: for if his mission was that it might be fulfilled, lived up to, then that of itself made him its messenger. While he did not, at any one time, take up the covenant in its literal words and in its order, yet he did take up its essential points, and those that were least understood by the people, and carried them to greater ultimates than they had ever thought of.

After noting what has been said in the previous chapter of this article on the words and meaning of the covenant, if the student will read Christ's sermon on the mount, he cannot fail to recognize in every line of it the carrying into spiritual and legitimate ultimates the essential principles of the ten words of Sinai: for in God's promise in the first declaration, and in his requirement in the second, is really comprehended and embodied all that follows. The Father's name and its embodied promise is the taproot of the tree, the requirement that they should have no other power in which to trust was made the trunk, and all other specifications were the branches of the tree.

Let the reader observe the results, as portrayed by Jesus, of believing God and accepting his name as a covenant promise to be their God, their power, the only thing in which they should trust. Read Matt. VI. 19–31: it abounds with utterances like these: "Lay not up for yourselves treasures upon earth." "Why take ye thought for raiment? consider the lilies of the field, how they grow: they toil not, neither do they spin." Verse 31 is translated in our version, "Take no thought, etc.:" but the Greek properly rendered would give, "Do not think anxiously about, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles — or nations — seek:) for your heavenly Father knoweth that ye have need of all these things." Thus he brings to light the fact that his covenant people are to be anxious for nothing but to know and do the will of their heavenly Father.

The very corner stone of the Christian religion is—in the language of modern church people—the giving of one's heart to God, which means simply the dedication of one's life to the service of God: and this, all will admit, is the central thought of the teachings of Jesus, and the all-embracing and all-expres-

sive covenant of Sinai. Again, the entire teachings of our Lord were repentance, conversion; that is, change of mind and of purpose from doing one's own will to doing the will of the Father: and this was simply a repetition of the thought that, prior to the giving of the covenant, God sent by Moses to Israel: "If ye will obey my voice indeed, and keep my covenant."

Thus Jesus was manifestly the messenger to which Moses referred (Deut. XVIII. 18, 19): "And I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him. And it will come to pass, that whosoever will not hearken unto my words which he shall speak in in my name, I will require it of him." That Jesus was this Prophet we believe all Christians unite in believing.

As the very last utterance of the Prophets, in Mal. IV. 4–7 we have these words: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with all the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." These benedictory words of the Old Testament carry with them a warning against just what, to a great extent, has occurred in the Christian world of to-day,—the turning from the law which God committed to Moses for *all* Israel: and in the reference to Elijah, we find the promise that the time would come—and has it not already come?—when he would send one to again turn the hearts of the children to the covenant of their fathers, that they may become saviors of his people and avert the smiting of the earth with a curse.

The word "Elijah" is expressive of both the name and the covenant. The Hebrew form is Eli-Yah, which, translated, means "Yahveh is my God." Thus this promised messenger is one who has taken the covenant, and has accepted and is living in the powers and realizations which come to one who is wholly under the control and guidance of the Spirit of Yahveh. It was because of this that Jesus spoke so indefinitely concerning John the Baptist: "If ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear;" implying that, if they did not receive it, Elias had not come, but if they did, then he had come to them.

Jesus came preaching the law and and prophets. In no case did he condemn them, but always condemned those who did not hear and obey their teachings. He did not come under the censure that to-day rests upon a portion of the Christian world, who declare that the law and testimony are abrogated, that they are no longer binding. God said concerning these (Isaiah VIII. 20): "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In the last book of the New Testament, that Revelation that was given to John for the Church, we read in Chap. XI. 19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament:" thus showing that what "God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him."

But, alas! there are some of God's people and their teachers who do not fear with one stroke to wipe out the law and the prophets: in certain directions the advisability has lately been discussed of doing away altogether with the Old Testament. How little do they comprehend the words of God by Malachi (III. 6): "For Yahveh changes not: therefore ye sons of Jacob are not consumed." This declaration expresses the fact that what he does is forever, that he does not change, and that, because of his purpose being established forever in the sons of Jacob (which literal sons we are), they are not consumed: that is to say, that the covenant made with their fathers will be established in them, and they will never be "consumed." Read, in connection with this thought, Ezekiel XX.

We would ask those who would do away with the Old Testament, what Jesus meant when he said: "I am not sent but unto the lost sheep of the house of Israel" (Matt. XV. 24)? Observe that he here covers several points. He declares that he was sent to no one but to lost Israel. Now, Israel did not mean the house of Judah and Levi and the half tribe of Manasseh that were then in Jerusalem: for they did not receive Jesus as the Christ, and have not done so to the present day. He knew that they would reject him; for sixteen hundred and eighty-nine years before his advent, it was prophesied that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." Gen. XL. 10. The physical scep-

tre did depart from Judah, but the lawgiver has not yet departed.

Evidently the word "Shiloh" referred to one who should come as a gatherer and a leader of the people; because Shiloh was, as it were, the gate by which Israel entered the promised land, and the prophecy just quoted said, "Unto him shall the *gathering* of the people be." Now that gathering has not yet taken place, and Judah is still the lawgiver, in the sense of guarding with most jealous care the original form of the Old Testament Scriptures, including the covenant.

At the time Jesus declared that he had come to none but "the lost sheep of the house of Israel," Israel was scattered among the nations and was lost as a people. Even after many of the Israelites had been lost among the nations, Ezekiel (XXXVII. 16) prophesied of them: "Moreover, thou son of man, take thee one stick (rod or sceptre), and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." And in the same chapter, beginning with verse 26, he says, "I will make a covenant of peace with them," which he goes on to prove with promises, and ends by declaring the great covenant given in Horeb: "I will be their God (Power), and they shall be my people."

Thus God pursues his covenant people with the word of his covenant; and "the messenger of his covenant," the Lord Jesus and his Gospel, has pursued Israel from Palestine until, as the Teutonic and Celtic races, they came into the north of Europe as bare-legged savages; and only they and their descendants have received the Gospel and have constituted what is known as the Christian world. And here in "the wilderness of the people" is to be fulfilled God's declaration: "And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Ezekiel XX. 35–37.

## CHAPTER III.

The covenant promise of God, embodied in the name expressing the thought, "I will be your Power," comprehends much more than the Christian church has even dreamed of; because it has had its mind fixed on a world "beyond the bounds of time and space," in which the soul, separated from the body, is to realize the fulfillment of God's covenant. And it is best that it has been so, for it has implanted within the nature of the individual an ever-growing ideal of the metaphysical and spiritual.

If the church had believed that the word of God by the prophets had direct reference to themselves and their relations to the material world, and if, on becoming professed Christians, they had not realized the material advantages promised by the prophets, they would have become disbelievers in the truth of God's word. On the other hand, had those advantages accrued to them, they would have lost all idea of the spiritual, and their religion would have become wholly a thing of material advantages, thus developing within them greater selfishness in connection with their lower propensities. God, has, therefore fulfilled to them his part of the covenant just in so far as they have fulfilled theirs; save that he has preserved the identical people, and given them inclinations that have caused them to develop mentally and spiritually in such a way as has prepared them for the final ratification of the covenant.

The very surface of Christ's teachings shows that the covenant promises were not only spiritual but material. The great prayer which he taught, "Thy kingdom come. Thy will be done in earth, as it is in heaven," conveys the thought of a king and subjects, and also the desire that that kingdom may come in earth, that is, in earthly conditions. The angel who gave the Revelation to John—a Revelation of the fulfillment of or answer to that noted prayer—said, using the present for the future tense, as is always done in the prophecies, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

Now notice the words, "The kingdoms of *this* world have become the kingdoms of our Lord. For the sake of harmony we will agree with the general understanding that this has reference to Jesus who was on earth nearly nineteen hundred years ago; but the Revelation does not stop here, it further says, "And of his (our Lord's) Christ," or Anointed, that is, some one whom Christ Jesus has anointed to be also a Christ. We must inevitably conclude that this is a reference to a body brought to light in the same Revelation,—a body consisting of a hundred and forty and four thousand, the first ripe fruit of the earth: as the Revelator said (v. 10), "And hast made us unto our God kings and priests: and we shall reign on the earth." Herein, if emphatic utterances mean anything, the question is most clearly settled that it was the central thought of Christ, and, consequently, should be of the Christian religion, that the time is to come when the kingdoms of this world are to become the kingdoms of God: that the sainted souls in whose heart this law is written are to become kings, whose subjects will be the nations of the world; that they will be to these nations not only kings but also priests: and that their priesthood shall be a ministration over the affairs of those living on the earth.

But many will here quote, as an objection, the words of Christ in which he is reported to have said, "My kingdom is not of this world." Truly it was not, as was shown in his words, "I go to the Father," and in the words of his memorable prayer (John XVII. 11): "And now I am no more in the world, but these are in the world, and I am coming to thee. Holy Father, keep them in the name of thee, by which thou hast given to me, that they may be one, as we are." In this passage Jesus declared that he was to be no more in this world, consequently he prayed that they might be kept in the Father's name, by which name he had received his power and dominion. Thus it is made clear that the Christ of this age is to be, may we say, the hundred and forty and four thousand, the first ripe fruit of the earth, organized into one harmonious body, and that, by and through the power of that holy covenant name, their kingdom and dominion is to be earthly: for surely the Father will not be dethroned in the heavens that they may be seated there, but it is the earth that he has given to the sons of men, according to his declared purpose in the beginning (Gen. I. 26).

If man is to possess the earth, as is emphatically declared

in the Revelation by the angel to John, then God's covenant to Abraham, to Isaac, and to Jacob, is in perfect harmony with the covenant as taught by Christ, and with his general teaching. The prophets all prophesied by the same spirit which gave the law from Sinai, which spoke through Christ, and which was the inspiration of the Apostles. Isaiah (LVIII. 13, 14) said: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day: and call the sabbath a delight, the holy of the Lord, honorable: and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of Yahveh hath spoken it."

Thus the inheritance (heritage), the birthright blessing, obtained by Jacob was not only accepted by Yahveh for his (Jacob's) children, but it was made the heritage of all those who enter into covenant relations with God, and who keep that covenant. The heritage of Jacob was expressed in these words: "Therefore God give thee the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." Gen. XXVII. 28, 29.

This blessing seems to us to comprehend everything desirable: and it was so understood by the patriarch, for when Esau returned from hunting and came before his father, expecting the blessing, Isaac queried, "What shall I do now unto thee, my son? behold, I have made him thy lord, etc." The patriarch felt, that, in this heritage of Jacob, he had comprehended everything; and, in the chapter from which we have just quoted, as if fearing that the validity of a heritage obtained under such circumstances might be doubted, and that thus discredit might be cast upon the words of his servant Isaiah, God adds to his promise the words, "For the mouth of Yahveh hath spoken it." Surely, no stronger emphasis could be given to any words ever uttered than the one given to this declaration.

We give the following references as a few of the many confirmations and elaborations of the meaning of the word, "I will be your Power:"—

"But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. Jer. VII. 23.

"When they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am Yahveh their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am Yahveh. Lev. XXVI. 44, 45.

"I will give them a heart to know that I am Yahveh; and they shall be my people, and I WILL BE their God." Jer. XXIV. 7.

"Their leader shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach to me; for who is this that engaged his heart to approach unto me? saith Yahveh. And ye shall be my people, and I WILL BE your God. Jer. XXX. 21, 22.

"And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict: so will I watch over them, to build, and to plant, saith Yahveh. This shall be the covenant that I will make with the house of Israel; After those days, saith Yahveh, I will put my law in their inward parts, and write it in their hearts; and WILL BE their God, and they shall be my people. Jer. XXXI. 28, 33.

"Behold, I will gather them out of all countries, whither I have driven them in my anger, and in my fury, and in great wrath; and they shall be my people, and I WILL BE their God. Jer. XXXII. 37, 38.

"I will take the stony heart out of their flesh, and I will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I WILL BE their God. Ezek. XI. 19, 20.

"They shall not be polluted any more with all their transgressions, and I WILL BE their God. Ezek. XIV. 11.

"I will set up one shepherd over them, and he shall feed them, even my servant David. And I, YAHVEH WILL BE their God, and my servant David a prince among them; I Yahveh, have spoken it. Ezek. XXXIV. 23, 24.

"I will save them out of all their dwelling-places, wherein they have sinned, and I will cleanse them: so they shall be my people, and I WILL BE their God. My tabernacle also shall be with them: yea, I WILL BE their God, and they shall be my people. Ezek. XXXVII. 23, 27.

"Behold, I will save my people from the east country, and from the west country: and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I WILL BE their God, in truth and in righteousness. Zech. VIII. 7, 8.

"They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, Yahveh is my God. Zech. XIII. 9.

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. He that overcometh shall inherit all things; and I WILL BE his God, and he shall be my son. Rev. XXII. 3, 7.

"And they shall see his face; and his name shall be in their foreheads." Rev. XXII. 4.

The quotations just given show that the name Yahveh is the expression of a promise, that it belongs to his covenant and to a specific period,—the period in which he will save his people. With the exposition of the truth contained in this series of articles, God's holy name has gone forth from the ark of his covenant; and throughout the nations of the world he proclaims to Israel, wherever an individual of that race may be found, that the time has come for their salvation, and for them to be gathered to the place of his appointment. It is the voice of the Almighty calling from the inner sanctuary of his holy temple, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, Yahveh cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

The next requirement of this covenant is: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy-

self to them, nor serve them: for I who will be thy Power am a jealous God, visiting the iniquity of the Fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

This part of the covenant has been very lightly passed over by all classes of religious thinkers. They have relegated the whole subject to the heathen custom of making images of their gods, and bowing down and worshiping them. While the words, "Thou shalt not make unto thee any graven images, or any likeness of anything, etc.," to the unlearned and materialistic Israelite undoubtedly meant the heathen practice of idol worship, and only that, yet it must be remembered that, even that interpretation has a deeper signification than merely the image itself. The heathen who made these images knew full well that there was no power or efficacy in the substance of the image, but that it only served to represent a thought of an invisible and spiritual mentality and power. The student of Mythology knows that by those images were represented every attribute active in human life; that is to say, there were images representing the god of wealth, Hygeia, the goddess of health, Venus, the goddess of the love passion, Pan, the god of sudden disaster and confusion, and so a long list of principles were named and imaged forth by the people who knew not Yahveh.

God's words, "Or any likeness of anything that is in the heaven above, etc.," are only explanatory of what is really embodied in the declaration, "Thou shalt not make unto thee any graven image;" for he would have his people know, and not only believe in, but confide in him as the source of all power,—the source of all good as well as of all so-called evil. He says by Isaiah (XLV. 7): "I form the light, and create darkness: I make peace, and create evil. I, Yahveh, do all these things." Thus he not only guards against the mind of man reaching out to the gods of the heathen for good, but also against the belief in the existence of any other power in the universe but that of the God of Israel. The statement is emphatic, "Thou hast created all things for thy pleasure, and for thy pleasure they are and were created."

He also repeats many times throughout the prophecies that he is the only power in the universe. The following are a few

of the many quotations that may be given as containing this declaration:—

"See now that I, even I, am he, and there is no god with me." Deut. XXXII. 39. "I, even I, am Yahveh; and beside me there is no savior." Isa. XLIII. 11. "I am the first, and I am the last; and besides me there is no God. Is there a God besides me? yea, there is no God; I know not any." Isa. XLIV. 6, 8. "I am Yahveh, and there is none else, there is no God beside me. That they may know from the rising of the sun, and from the west, that there is none beside me. I am Yahveh, and there is none else. There is no God else beside me; a just God and a Savior; there is none beside me." Isa. XLV. 5, 6, 21. "Yet I am Yahveh thy God from the land of Egypt, and thou shalt know no God but me: for there is no savior beside me." Hosea XIII. 4. "And Jesus answered him, The chief of all the commandments is, Hear, O Israel; The Lord our God is one Lord." Mark XII. 29.

Therefore if any evil of any name or nature befall the sons of men, it should be regarded as sent by Yahveh for reproof, correction, guidance, restraint,—in short, for the good of his people. When his own son had rebelled against him, and when he was driven from his throne, David, he who was called "a man after God's own heart," hearing one of his enemies standing off and cursing him, said, "Let him alone, Yahveh hath sent him to curse David." Thus the man of God, the keeper of the covenant, must recognize that all that comes into his life, of whatever name or nature, is sent of God. This is why Jesus said, "Resist not evil;" "Overcome evil with good."

As soon as an individual recognizes any power as distinct from God, and as his adversary, he finds himself comparatively powerless to combat it. But he who has learned to love God in truth, and who, with all his heart, recognizes the fact that there is no power but the one which he loves; that even though that power be incarnate in an evil-minded man, he is yet able to love the divine spark which gives his enemy life and animates his being,—such a man will disarm the power of evil, and will accomplish the overcoming of evil with good.

When invisible psychisms seem ready to overpower us, having this faith in our hearts, we exclaim with David of old, "O Yahveh, why hast thou afflicted me? This confidence in the soul which is all-centered on Yahveh will, as it were, close

every sense and every faculty (shut every door), so that nothing can touch it but God's spirit. This will bring the condition requisite for entering the name of Yahveh: "The name Yahveh is a strong tower; the righteous runneth into it, and is safe" (marginal reading, "set aloft," that is, lifted up out of it,—out of all danger). The belief that there is no power but that from Yahveh, and a loving confidence in him, will cause the entire intelligence and consciousness to come into the form of divine order, and enable the individual, under all circumstances, to "overcome evil with good." But the belief in another god or gods (power or powers),—the power of a devil, wicked spirits, elementals, or the power of men in the body, as able to act independently of Yahveh, places the mind in a condition of combat and struggle: and under such circumstances the man will find the odds greatly against him. But with the mind in harmony with these commandments, he will "rest from all his labors," and realize the force of the words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in Yahveh for ever: for in Yah Yahveh is everlasting strength," Isa. XXVI. 3, 4.

## CHAPTER IV.

In I. Kings xx. 28, we are told that "there came a man of God, and spake unto the king of Israel, and said, Thus saith Yahveh, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys; therefore will I deliver all this great multitude into thine hand, and ye shall know that I am Yahveh." The Christian world change the phraseology somewhat, but express the same thought when they say, "God is the God of spiritual things, but not the God of material interests. God has provided means whereby our souls may be saved, but he does not interfere with the things of the material world: all that is left wholly to us."

The expression, "Wealth is power, is a common one: and, as the words "power" and "god" are synonymous, therefore the Christian world acknowledge that wealth is god, and, consequently, they carry out to the letter the words of Isaiah(II. 8, 9): "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not." In the recognition of the power of wealth to keep them from want, to supply all the needs of the body, men recognize the image (idol) of gold and silver, stocks and bonds, houses and lands, mills and factories, and all the workmanship of men's hands, as the god which alone is able to take care of them and supply all their needs in the time of trial. They are unlike the patriarch Jacob, who, when he blessed his son, said, "The God which fed me all my life long, unto this day, bless the lad." Thus God's people are violating the second commandment by bowing down and serving the gods (powers) of gold and silver, and the work of their own hands,—"that which their own fingers have made."

There are many good and substantial reasons why this has been so; for whilst they were, so to speak, cast upon the nations, and upon their own resources and efforts, they were coworkers with God in the process of creation,—generation and

evolution. The time had not come for man to lay hold on his sabbath: therefore it was just as essential, just as much a part of the purpose of God, and they were serving God just as much, by caring for the affairs of this world, as his Israel will be when the time arrives for them to again know his name and to take hold upon his covenant, —but, of course, in an entirely different way. Nevertheless the fact remains that the covenant people are at present ignoring the covenant, and are still obeying the word of God by Ezekiel (xx. 39), "Go ye, serve ye every one his idols," (Read Ezek. xx. 33-44.) Thus God recognizes, that service rendered up to the present time by his people, in caring for themselves and for their children after them, is the serving of idols and bowing down to them.

Another thought is embodied in the command, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above." God has been likened by his people to an ideal man like themselves, with hands, eyes, ears, etc., and they have seated him "beyond the bounds of time and space." They have attributed that man with passions and weaknesses similar to their own; that is, with anger, love of praise, hate, revenge, jealousy,—in fact, with the whole catalogue of human emotions. While engaged in the work of creating organisms, images,—the generation of their kind,—they cannot even think of God as a formless Spirit.

Generation, the work of creation, is the formation of images, and their materialization into physical structure: each structure, the form of its specific use in the material world. As long as the life currents generated in the human organism are engaged in performing this work, it will so thoroughly possess all the mental action, that the man will be utterly incapable of even thinking of Him who is "the fullness that filleth all in all." God created the world by the thought-forming process of his great nature, and created man in his image. The image, however, is not one with hands, feet, eyes, ears,—the outline of the man,—but it is in man's capacity to form thoughts and carry forward the work of creation under the dominion of those thoughts.

While he possesses the organs for thought formation, yet the thoughts themselves possess man; and generation after generation, he is carried on as an instrument through which the creative energies are working out the divine purpose. If his thought

should deviate in the least particular from the image-forming process, his powers to create would cease within him. It is well known that a man whose thought is all absorbed in some particular sphere of action will produce a child imbued with that peculiarity. Europe recognizes this fact, and causes the children to occupy the position and to follow the occupation of the parents. The power of image-making is stronger in woman than in man. It is a common thing to see persons with a birthmark; which means simply, that, during the time of gestation, some unusual circumstance occurred to force an abnormal image upon the mind and sensitive organism of the mother.

We think that thus we have fully and adequately shown that the mind of man, while serving in creation (generation), cannot lay hold upon, keep, and believe in this covenant. Neither can he conceive of a God possessing all-power, forever omnipresent,—all-present, yet possessing perfect consciousness and all his supreme attributes in every place in the universe at the same moment. It is a difficult thing to think of God as the formless Spirit, everywhere conscious, all-knowing, all-willing, all-thinking, all-controlling, ever-causing, unaffected by the work of his hands.

It may, perhaps, aid our readers in overcoming the tendency to make an image of God, to ask them to turn within and consider the operation of their own mind and body, tracing out how the will, a formless, etherealized substance, commands and controls the workings of all the machinery of the physical organism. The formless will, in obedience to the decisions of the mentality, sends a current of electric energy over the telegraphic wires of the nervous system, and into a particular muscle, causing it to contract; thus moving a finger, a hand, a foot, or a leg, causing that movement to stop, or even causing the member to resist an external force which would produce movement in the organism.

The anatomist gives a general account of the structure and of how it moves. An eminent scientist said to us, "I can make a hand or an arm, and I can construct muscles so that, by means of a galvanic battery, the hand or arm will move in various directions." No doubt this is true; but where is he who governs the electric battery within your organism? Surely it is not a god in the form of a scientific man standing back and controlling it at will! No, it is your formless self, which has

produced a form solely because it needed it in order that it might handle and use material things in a material world.

So Yahveh, the Will of the universe, is back of it, and is the causer of all things. He has produced the multifarious forms in the world; and all these forms have partaken of his life and of his mind, are dominated by his will, and are working to ultimates his purpose when he created a world and possessed it with the great variety of forms of usefulness. Paul evidently caught a shadow of this great truth when he exclaimed, "The whole creation groaneth and travaileth in pain together until now, * * * waiting for the adoption."

"Thou shalt not bow down thyself to them, nor serve them: for I Yahveh thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." While the commandments were in force as a literal and physical expression to a materialistic people, who had not the development of soul or of mentality to understand the spiritual and cause side of the covenant, this requirement had, in their mind, only reference to, and was therefore only effectual to them in relation to, the customs of the nations by whom they were surrounded; for these nations made images of the principles that they deified, and humbled themselves to the images in every possible way, even to the vilest prostitution of the most sacred functions of their body. But now this covenant comes forth which is called new, because it appears as a living principle in the mind and heart of the race, and finds expression in the things that they love and set value upon.

The most striking manifestation of the bowing down of the race to these images of their gods, is that of men humbling themselves, to the laying aside of all honor and self-respect, for the sake of the wealth of gold and silver. This is done from the President of the United States down to the meanest laborer, from the kings and queens of Europe throughout all their subjects. Another surprising violation of this part of the commandment, paralleling ancient times, when men and women debauched themselves before their gods, is the custom among our multimillionaires of selling their daughters in order that the family may boast a titled member. How pointed are the words of God by the prophet Isaiah, when he said, "The mean man

boweth down, and the great man humbleth himself: therefore forgive them not!"

The word of God by Isaiah again describes the condition of the man of the present day: "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." Isa. LIX. 13–15. These verses present as vivid a picture as could be drawn of the present conditions of the civilized world.

On the other hand, all they who take this covenant, and who take Yahveh as their God, can never under any circumstances, bow down or humble themselves for the sake of wealth, honor, or position, or even for the necessary food and clothing. Throughout the word of God, his covenant people are not only promised all the necessaries of life, but that he (God) will set them above princes, kings, and rulers. This has given rise to a common expression by act and word among the Jews (who still trust in the literal phase of the law); namely, "I am entitled to the best of everything:" and this spirit carried into their association with the nations has been the cause of the hatred and persecution to which they have always been subjected. As they only keep the law in the external, and that in so far as they think it will redound to their own personal benefit, they place themselves in competition with the nations, and trust in their own powers more than in God; and, accordingly, they suffer the consequences of their error.

It will be here seen that every requirement of this covenant is not only negative, but that it is a requirement that God's covenant people step out, as it were, from the whole tide of human affairs, and spend their lives in following the guidance of the Spirit of the Highest, or in the keeping of this covenant. Were it not for God's faithfulness in fulfilling his part of the covenant, no one would be able keep it, as no one is able to live up to every particular of Christ's great sermon in the mount, which leads to identically the same results: or, in other words, Jesus only particularized certain phases of the requirements of this covenant.

The next sentence of this commandment, in order to have expressed the spirit of the thought, should have been translated as follows: "For I, who will be thy Strength, Power, am a jealous God." This word "jealous" is intended to express watchfulness, quickly punishing any deviation from these requirements, and as carefully providing for and protecting those who are faithful to their covenant relations: for God has called this relation with his people a marriage. (See Jer. III. 14, also XXXI. 32.) He therefore talks to the children of Israel in the familiar language that would impress their minds then and at the present time, which is that of a most devoted husband. If the husband loves the wife devotedly, nothing that he possesses is withheld from her, and if she is truant and goes after other lovers, he will take from her every good thing, and punish her with great severity. Therefore "jealous" is the strongest and most comprehensive word that could have been here used.

The thought that we have just elaborated is justified by the portion of this commandment which follows the one we have been considering: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments." The iniquity of the fathers sometimes follow the children further than the third or fourth generation: diseased states are inherited over and over again, as well as mental disorders which lead to perverted habits of life. But anywhere along the line of descent, if the individual lays hold upon the principle of this covenant and keeps the law, the diseased states and the diseases themselves will be overcome and eradicated from the system, and from the mental structure. Thus sins will be forgiven, and will be remembered no more.

The English version of the Bible gives a mistranslation in this connection (verse 6). The form, "And shewing mercy unto thousands of them that love me, etc.," implies that God does not show mercy to all who love him, but that there are thousands of such to whom he does show mercy. The true rendering is this: "And shewing mercy unto the thousandth (generation) of them that love me and keep my commandments." Herein is expressed not only a beautiful and most magnanimous spirit of loving mercy and kindness, but, as God is the cause of all things, he also expresses to us how much greater is the vitality

of righteousness than that of error and selfishness. He tells us that he will visit "the iniquity of the fathers upon the children unto the the third and fourth generation," but that his loving kindness and mercy extend to the thousandth generation.

This law is expressed among men in the existence of lineal aristocracy, mediocrity, and peasantry. High and noble traits of character will follow the lineal descendants of the individual through many generations, while perverse characteristics are frequently lost in the second or third generation. Especially is the latter true when parents fulfill the requirement under consideration: "Love me and keep my commandments." There is no expression in the Bible and no phenomenon of natural law which more fully declares the love, wisdom, and goodness of the Creator of the universe than does this sentence of the covenant.

Here we also find a refutation of the accursed doctrine that is being disseminated among the people at the present time,—that evil inclinations are the result of Karma and must be lived out; for it is conclusively shown that the individual who wills and carries into practice the keeping of the commandments and who loves God, will overcome all evil tendencies, no matter how strongly they may be rooted in the structure of his being.

And, moreover, the fact is brought to light that this covenant is intended to teach men true methods of life,—methods which will harmonize body, mind, and soul with all nature and with the God of nature; for if the conditions of the covenant can be established among men, then will be realized the announcement of the angels, as, at the birth of the Savior,—the first great exponent of this covenant,—they sang with exultant joy, "Peace on earth, good will toward men." Then will be established on earth that peace to which the apostle referred,—"the peace which passeth all understanding." It will introduce upon earth God's kingdom with all its glory and magnificence.

## CHAPTER V.

In the preceding chapters of this pamphlet we endeavored to show that whatever a man trusts in as a means of deliverance from any of the ills of life, whether as a means of supplying the needs of the body, of gaining honor, the respect of his fellow men, or health,—it matters not what it may be in which a man trusts, that, in so far as he trusts in it, becomes his god.

Few realize the fact that there is a spirit in everything. Let an individual live in poverty all his life, or for many years, and become suddenly possessed of wealth, whatever his integrity or fixedness of principle may be, there will come over him a consciousness of added power. The spirit of wealth stands distinct from all other spirit forces in the world, and therefore, even in the spiritual sense, it may be correctly denominated a "god." So in every department of human life there is a spirit force governing each and every interest; and that spirit is strong or weak as there are many or few whose lives are governed by it. It is a fact in nature that these spirit forces govern the human family, justifying the charge of the prophet that they are men's gods.

However, the will of man, which is his intellectual conclusion, may turn from one and choose another: but, if he does not accept the God of the universe, it is an utter impossibility for him to reject all of them; for they are the *spiritus mundi*, and were he to sever connection with them without allying himself to Yahveh, his body would immediately perish. Therefore the continued and emphatic reiteration by the prophets, that man should turn from the gods of this world to Yahveh, the God of the universe.

The prophet Jeremiah puts this thought in form in the following language, which fully conveys the meaning of these powers to which men ally themselves: "But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities

are thy gods, O Judah." Jer. II. 28. The interest of the human mind and all men's efforts are toward saving themselves from want, dishonor, sickness, sorrow, pain, and death; and in the pursuit of the various avocations of life, they hope to escape all the ills to which flesh is heir, and to obtain ultimate happiness.

We must not be here understood to mean that men should not engage in the avocations of life. We mean nothing of the kind: men should labor on as they are doing, and from the standpoint of God's wisdom, the world with its present interests, efforts, and avocation, is wise and well; for thereby experience is obtained, mental capacity is increased, and the people are fitted for a higher order of life in another incarnation. But those who take hold on God's covenant in this the closing time of the history of the world, must cease to trust in everything upon which the world at large depends. They should, however, work as those work whose hope is to gain the things of this world; but, at the same time, their only hope must be centered in Yahveh: for in taking the name of God,—by taking this covenant,—we have indeed the spirit of his life. As Jesus said, "take no anxious thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on;" and again, "Your Father knoweth what things ye have need of, before ye ask him."

When man (or woman) has entered into this covenant relation, which is a covenant of love and devotion, he has reason and a right to expect that "whatsoever he doeth shall prosper." He must realize that the spirit to which his life, hopes, and all that he is, are allied, is the God over all gods, the Spirit governing all spirits; that, therefore, nothing can thwart or hinder our God from fulfilling, in every particular, his part of the covenant. By the prophets he has particularized even the material interests of life as being included in this covenant; we give the following from Zechariah (VIII. 11-16): "But now I will not be unto the residue of this people as in the former days, saith Yahveh of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not

but let your hands be strong. For thus saith Yahveh of hosts: As I thought to punish you, when your fathers provoked me to wrath, saith Yahveh of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not. These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates."

From what has been said, the reader will readily discern the difference between the mental attitude of the people who are following the gods of this world, and that of God's covenant people. The one, center all their hopes in the result of their efforts; the other, make the effort because the way is open to them and it is right to do so, confiding wholly in their covenant God to govern results according to their needs. In the language of the Lord Jesus, "they seek first the kingdom of God and his righteousness," and they know that all else will surely be added unto them. Then will God cause to come to them whatever, in his wisdom, he sees they need for the highest and most perfect development, or, in other words, to fit them for the highest possible usefulness. Whether prosperity or apparent adversity may be given them, will be a matter of little concern to those whose "lives are hid with Christ in God,"—those who, like the Lord Jesus, live from God and for (to express) his mind and will. Thus it will be seen that, in order to take the name Yahveh by taking his covenant, the mental attitude described above becomes the inevitable one.

The third commandment tells us that we "shall not take the name of the Lord our God in vain: for the Lord will not hold him guiltless that taketh his name in vain." It would indeed be taking that "name in vain" were man to enter into this covenant and still, like other men, hope and trust in the gods, or things, of the world, or to serve them as do the people whose interests are in this world. The words, "Yahveh will not hold him guiltless that taketh his name in vain," are a warning to all who would take this covenant and only partly live up to it, and to those who may take the covenant and afterwards change their minds and wish to return again to serving the things of this world.

By his prophet Moses God informed the children of Israel of the result of taking this name in vain. The student must not fail to turn to Deut. XXVIII. and to read the *whole* of the

chapter as a component part of this pamphlet. Here Moses pictured to the children of Israel the evils that would befall them, and which to a great extent have befallen them, because of taking this name in vain through becoming selfish and forsaking God,—trusting in the gods of gold and silver, and the work of their own hands. In the chapter to which we have just referred, the inference is clear that all the blessings that heart can wish will be showered upon those who keep this covenant, and that all the ills that flesh can endure, will follow those who take it and do not keep it, or turn from it to the service of the gods of this world.

All who take the covenant will realize the deep and important meaning when Moses, in verse 58, said: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, Yahveh thy God." The closing words of this verse, "That thou mayest fear this glorious and fearful name, Yahveh thy God," expresses the truth that we should fear to violate any of God's laws, which are the laws that govern the universe, or, in other words, it is his Spirit that guides and controls in all things everywhere. To live in harmony with his Spirit is to live in harmony with our own being, in harmony with the laws of the God who made us. We fear to put our hand in the fire, because we know that fire will burn us, and not only will we suffer from the burn, but we will also be deprived of the use of the hand.

The laws that have been discovered by science as natural laws are only a fractional part of the natural laws which govern human life, mind, and spirit; and this covenant deals with all the interior and higher laws as well as with physical ones. God is not an arbitrary monarch, but the God of all nature throughout the universe; and obedient to this covenant leads the mind into harmony with all law, and will, therefore, bring to the individual the good things to which Moses referred: on the contrary, a violation of these laws will bring the multifarious evils enumerated by him in the above chapter.

If the careful observer will take a bird's-eye view of the affairs of human life throughout all nations, he will perceive, that at intervals, all the evils to which the warning of Moses points, come upon men as well as upon disobedient Israel, but, perhaps, not to such an extent as the prophet describes, because,

in a certain sense, Israel took this covenant ignorantly. But those who take the covenant with all the light of knowledge that is now shed upon it, will find that, in a most especial manner, its violation will bring upon them God's wrath in the form of the results of their evil doing,—that to a greater extent than any other people will they be visited by his wrath.

The apostle referred to this truth when he said, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the age to come, if they shall fall away, to renew them again to repentance." Heb. VI. 4–6.

Jesus said in his parable, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Matt. XII. 43–45.

Herein is expressed the experience of the individual who takes this covenant and violates it. Having risen in a soul-consciousness and a consciousness of the powers of God, when he falls, the soul within him no longer inspires him with hope, energy, and will, but he is left a helpless prey to every unclean and adverse spirit. He falls and continues to fall until his ruin is ignominious; and this result is sure to follow all those who take His Name in vain. God sent a warning to his people, and we bring it forth as a warning to you.

Therefore we would advise every one to whom this covenant comes, to think long and carefully before taking it; and to see well to it that he is able to renounce the world, friends, family, and everything that he has loved or wished for in the old order of things, in order that he may live henceforth with God and his holy ones. In other words, have you, dear reader, the decision of purpose that will enable you to follow the guidance of his Spirit, in so far as he makes you to know that guidance, even though it separates you from every soul that you love on earth, or that loves you, even though it takes from you all worldly possessions; "for we brought nothing into this world, and it is certain we can carry nothing out?" Are you ready to

leave this world, age, and order of things, for the sake of "the kingdom of God and his righteousness, or for the hope of attaining all the blessings, material and spiritual, that God has promised to his covenant people?

## CHAPTER VI.

### THE FOURTH COMMANDMENT.

"Remember the sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of Yahveh thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Yahveh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahveh blessed the sabbath day, and hallowed it." Ex. xx. 8-11.

After confidence has been established in the promises of this covenant, the first step in the direction of a practical life is found in the words, "Remember the sabbath day to keep it holy, * * * * for in six days Yahveh made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Yahveh blessed the sabbath day and hallowed it." This makes it apparent that we should rest from our own work as (in the same way) God rests from his. Now, God is the Creator of all things, and if we can perceive by what laws and methods he created the world, ourselves included, it will be discovered what this rest of the holy sabbath is, or, in other words, from what works we are to cease, in order to enter into God's rest. There is no question that this sabbath is one of rest from creating the world and all that is in it: the only questions, are, How is this work of creation being carried forward? and, What is man's relation to it?

The first question is answered by the material scientist, who has discovered and given to the world as a scientific fact, that everything that lives and grows, from the lowest order of vegetable life to the highest organism of the animal world, exists wholly by means of the propagation of its kind,—generation. We believe that the scientific world has not yet recognized that all solid earth and mineral elements are the ashes of the dead. They have discovered this fact with regard to some of the earth substances, but we know it to be true of all of them. Therefore

God has created the world by causing it to generate its kind, each generation, in its order, solidifying into earthy elements. It then appears clear that God's work has been that of creating through and by generation, and when he rests from his work, that he must necessarily rest from the work of generation, which has been going on in the world from the beginning to the present time.

If God, figuratively speaking, should stretch forth his hand and stop the wheels of this wonderful self-propelling machine of creative nature, then would all things die, and, as the angel said to the prophet Esdras (Apocrypha), the earth would "return to its old dark silence." But by his prophets God has shown us that he will not rest from the work of creation until his people take hold on his covenant and rest from their own works, and thereby mature, accomplish, bring to an ultimate, his purpose in the creation of the world and of man upon it.

In Gen. I. 26 this purpose is announced to be that of making man in his image, after his likeness, and of giving them the dominion over the earth and all that is in it. Then God ceases the work of creation because he gives that work into the hands of man to be carried forward according to the knowledge, wisdom, understanding, and power, which he will then have received from the Father. Therefore man, that body of men and women who have reached this ultimate, will be the "god of the whole earth." Isa. LIV. 5.

But in order to obtain this high ultimate man must enter into that sabbath by ceasing from his own works, as God will from his. It will take but a glance to see in what man's work consists. Two children are born and grow to maturity,—a boy and a girl. As soon as they come to maturity, they find in themselves that all-controlling impulse to marry and begin the work of generation. We see, for the sake of illustration, this young man and woman in a wild wilderness of an uninhabited continent. They are at once necessitated to take measures to supply the wants of the physical body,—food, clothing, and shelter. One child after another is born to them, and with each comes the added wants for its support. From this couple springs a great nation: and this illustration ceases with the demonstration before our eyes as we look over the continents of America, Europe, or Asia. Thus it is readily seen that all the works man is performing upon the earth grow out of the one root,—generation.

In Heb. IV. 10 the Apostle Paul says, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Probably this word formation is the best explanation of the keeping of the sabbath that can be found. He ceases from his own works, that is, he stops the work of generating his kind in his own body; and the conditions of this covenant make provisions for his work henceforth to be no longer his own, and for his own purposes, for he takes upon himself, and into his own organism, the creative word which God sent forth in the beginning, and he becomes like Christ Jesus, who, John tells us, was the Word. Jesus said, "I can of mine own self do nothing, The Father that dwelleth in me, he doeth the works" (John v. 30, XIV. 10), and he demonstrated that he had the dominion,—the winds and the waves obeyed his voice, and the dead heard and came forth; yet before he went away he said. "Greater works than these shall ye do, because I go unto my Father."

Therefore to take hold on God's sabbath is to take hold on the work of regeneration, to cease our own work of labor, anxiety, sorrow, and final death: it is to dedicate our life to God and, as Jesus said, to henceforth live by the Father. Then every work must necessarily prosper, because it is by and through the power of the Spirit of God, and for use in the ultimation of his purpose on earth, that it is performed. Thus man forever ceases from his own works: for though he labors diligently and long, as did the Lord Jesus, yet he is not doing his own work, but that of the One who made him. We think that it has been made plain that the corner stone of the Esoteric teaching is, and for ten years past has been, the work of leading men and women to take hold on God's covenant by taking hold on his sabbath, for the keeping of the one implies the keeping of the other. Read Isa. LVI. on this subject.

The "six days" in which we are to labor are by no means six literal days of twenty-four hours each, but the six periods of time required to complete the work of creation. And when it is completed, that is, when men and women have reached a point in their development, mental and physical, where they are able to receive this great truth and to keep this law—Jesus says, "He that is able to receive it, let him receive it"—then creation has finished its work in them, and in them, at least, the end of the age has come.

"But the seventh day is the sabbath of Yahveh thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Here the keeping of the sabbath is enjoined, not only upon him who takes hold upon this covenant, but also upon his ox, his ass, and all his cattle. During Israel's time, or during the first period of "the seven sevens," each seventh year and also each fiftieth year they were not allowed to sow their fields,—the ground itself must keep the sabbath. All this seems plainly to declare that when the time comes that the ripe fruit of the earth is manifest in men and women who keep this law, the end of the age will have come, and that God will withdraw from the earth the power of creative generation: for if he rests from his work, creation must also cease. This was indicated by the angel to John on Patmos when he "poured out his vial upon the great river Euphrates (waters of fruitfulness): and the water thereof was dried up, that the way of the kings of the east (kings of the sun-rising, or kings of light) might be prepared." Rev. xvi. 12.

Now, it must be remembered that this work of creation is the creation in the material world; for where creation ends, re-creation begins. All they who take hold on God's covenant take hold on the re-creation, or new creation, and begin at the point to which the angel referred in the words, "Behold, I create all things new." This will be the morning of the new day,—the day of which the prophet says, "Behold I create Jerusalem a rejoicing, and her people a joy;" for this will be the beginning of the creation of "the new heavens and the new earth, wherein dwelleth righteousness."

But the new creation cannot begin until the old passes away. Because of this the angel revealed to John the methods and order of the destruction and passing away of the old, preparatory to the establishment of the new. And if the new order is not begun before the old is destroyed, then what will be done with the first ripe fruit of the age? They too would be destroyed; therefore the prophet said, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 9.

The work of the regeneration, or that of establishing the ripe fruit of the earth has already begun, and this is to you the message of the new covenant: for when the work of ratify-

ing the new covenant is entered upon, there is also inaugurated the work of cleansing the earth of the old and unfit, preparatory to its inheritance by the covenant people,—a work which any one with spiritual perception can see has already begun. May the Spirit of Him who has led his people, protected and guarded them all the thousands of years to the present time, illuminate your souls, and cause you to know and do his will, for therein is your only hope at this time. Peace be unto you.

UPB

## CHAPTER VII.

### FIFTH COMMANDMENT.

"Honor thy father and thy mother; that thy days may be long upon the land which Yahveh thy God giveth thee."

This commandment, like the one in relation to the sabbath day, had a special bearing upon the social and domestic life of the Israelites in their generations: and, also, its importance as one of the essentials of our present generation is recognized by all. But it has a meaning and signification beyond mere family ties, and the observance of it which was necessary during God's care and leading of the house of Israel: it laid the foundation for the accomplishment of the purpose which God purposed in the seed of Abraham; for there is no doubt that God works by the laws which he has made. The farmer, in the raising of his stock takes advantage of the law called evolution,—he always chooses the highest and finest specimens from which to obtain his increase: and, when he said that he "called Abraham alone and blessed him," God was not less wise than man.

To honor the father and mother, is to obey their precepts; and among the precepts given by Abraham to his children was the command that they should not intermarry with other nationalities: that is, that his race should not degenerate through being intermingled with the lower races.

This command is paralleled by the word of God through Isaiah (LI. 1, 2): "Harken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bear you: for I called him alone, and blessed him, and increased him."

This is quite a remarkable passage: God begins by saying, "Harken to me, ye that follow after righteousness." Righteousness is obedience to the law, while sin is its transgression. By the words "Harken to me," he emphasizes or calls especial attention to what he is about to say, and then he refers to a particular class; namely, those who are seeking to do right, in

other words, to know the will of God that they may do it, —they that pursue righteousness. Therefore, in calling such, and only such, this text has a specific bearing upon the life of righteousness.

Some versions of the last verse read: "He was one when I called him, and I blessed him, and I increased him;" and the third verse, as if beginning with the same thought in the same connection, says, "Yea, Yahveh hath comforted Zion; he hath comforted all her ruins." Thus it is apparent that when God speaks of Abraham, he does not refer to the one man only, but the reference is also to all the posterity of Abraham. We are told that Abraham believed God and that it was "accounted to him for righteousness," and so will belief in the promises of God be accounted to all his children.

At the present time the eyes of the Christian world are turned away from our fathers: they do not believe that God has been faithful in carrying out his promise to Abraham, Isaac, and Jacob, and to his promises to Israel, through the month of all his holy prophets. The teachers of the day ignorantly avail themselves of the words of the apostle when he speaks of the natural branches that were broken off that we might be grafted in. They say that because Israel sinned and have rebelled against God, he has cast them off forever, and has turned to the Gentiles; and therefore that all the promises made to Israel have been transferred to a people who are not the seed of Abraham.

There is no authority whatever for this statement. If the branch of a tree be broken off and another grafted in, that branch only lives as it is sustained by the vitality of the original trunk. Now, the people who are seeking righteousness at the present day, ignore the fountain and source of their existence, and the Lord by his prophet would emphasize the words, "Honor thy father and thy mother," by saying, "Look unto Abraham your father, and to Sarah that bare you;" that is to say, it is the duty of those who seek righteousness to recognize the fact,—which, during the last fifty years, God has caused to be made obvious to all that desire to know the truth,—that the Teutonic and Celtic races, which represent the present civilized world, "the Christian world," are none other than the literal children of Abraham, or, in the language of the Bible they are Abraham and Sarah.

When we recognize this fact, then God's promises to Abraham and his children have a meaning for us, then the Old Testament Scriptures, so-called, have a vitality which they have lost to such an extent, that some of the Christian ministers contemplate setting them aside as obsolete. But the covenant comes forth from the ark of its covering with the immortal words, "Honor thy father and thy mother," and gives us an obvious reason for it,—"That thy days may be long upon the land which Yahveh thy God giveth thee." God's covenant with Israel covered the inheritance of the land, and those who take hold on his covenant must accept its conditions; otherwise, they are not the covenant people.

Because the Christian nations of the present day disregard the fact that they are the covenant people, they have no idea of ever being gathered together as a "holy nation," where the business of their lives will be to serve God day and night in the temple; and they say, as did Israel of old, "While we live, God has given us up to the curse (Gen. II.) of earning our bread by the sweat of our brow, and when we die, we hope to go to heaven." And so, by means of this doctrine, all God's promises are made of none effect, and all his declared purposes are ignored.

When the subject of that great sermon in the mount is brought to them, even the most devout of Christian churches frankly admit that they cannot live up to its requirements; and when they read the words of the apostle who said, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James II. 10), they close their conscience, and emphatically declare, "If I do the best I can,"—and silently, as a reserve thought, "convenient for my purposes,—"God will not condemn me for not having done better." Are these they who follow after righteousness? Most certainly not: they are those who follow the desires of their own hearts. They may honor their father, and their grandfathers, but they have no idea of honoring the true father whom Yahvah hath honored, and upon whose possessions all their future hopes depend.

Thus the whole of God's plan and purpose, the whole plan of salvation, is set aside as a thing that is abrogated; and many into whose hands these lines fall will toss them aside and say, "I am not under law—that is the old law; I am under grace." But you are not under the favor of God unless you are in the

line of his covenant; for what "God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Eccl. III. 14.

Therefore none of the purposes of the conditions of the covenant that he made with Abraham our father are changed in the slightest degree; and unless we accept and honor our father and mother, Abraham and Sarah, by accepting the covenant conditions that God made with his people, we have no part with their posterity, neither has the Bible nor any of its teachings, from Genesis to Revelation, anything for us. Unless, peradventure, we are a graft into the Israelitish tree, we have no right to a claim in any department of the Lord's teachings; and if we are grafted into that tree, we must partake of all its vitality, which is found in God's covenant to Abraham and his people. If we refuse that vitality, we become as the branch that is dried and broken off.*

Another phase of the honoring of our father and mother is found in that family relation which must be established and permanently exist in the new covenant order. When God has gathered his people together, that he may build his house of living stones fitted and framed together, then must we remember that we are brothers and sisters of one family, then will Yahveh our God appear as our Father.

### SIXTH COMMANDMENT.

"Thou shalt not kill."

John explains this commandment by saying, "Whosoever hateth his brother is a murderer" (I. John III. 15). Unkind and harsh words kill the vitality of the soul, and destroy all consciousness of the Spirit; and when the time comes that we feel the minds of those around us, which many do, an unkind thought has a tendency to kill.

### SEVENTH COMMANDMENT.

"Thou shalt not commit adultery."

Jesus said, "Whosoever looketh on a woman to lust after her, has committed adultery with her already in his heart."

*During the past fifty years, several complete and exhaustive works have been written proving our Israelitish origin, beyond all reasonable doubt, and several papers are now being published in the interest of this thought; so that there is no excuse for any one violating this article of the covenant, if he is earnestly following after truth and righteousness; notwithstanding this, it is well known that it is a dishonor in the eyes of the Christian world to be an Israelite. Thus, in the most literal manner, they are violating this commandment.

Matt. v. 28. The slightest desire, even though it may be suppressed, or overcome through the fear of law, is a violation of this commandment. Again, we may "commit adultery" in the mental and soul consciousness by adulterating God's truth, his law, and his word, with our own imaginations and desires; and, moreover, we may adulterate ourselves and our neighbors with the death-dealing influence of a corrupt life. God, by his prophet, accused Israel of committing adultery "with stocks and stones;" and if there was ever a time when the people committed adultery with the material conditions of the world, it is at the present day.

EIGHTH COMMANDMENT.

"Thou shalt not steal."

The literal violation of this commandment is common, even among professed Christians. Creeping into one's house under cover of darkness, and taking away one's goods, is not the only manner of stealing; but the various ways of obtaining money, property, etc., by stealth and deception in what are called legitimate business dealings, are all designated by this commandment as stealing. The oppression of the poor, in order to obtain the value of his labors without proper compensation, is the worst phase of stealing. Stealing is like lying,—it belongs to the same family in that it propagates its kind with wonderful rapidity: the first act demands several others, and these, in turn, a multitude of similar offenses. In this way stealing has grown and multiplied until the systems of the whole world have become one gigantic scheme of theft; and now, in its maturity, it is even taking the form of bold robbery,—"Christian nations" uniting to rob other Christian nations. He who would keep the covenant must look carefully into the experiences of every-day life, or he will break this commandment many times daily.

NINTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbor."

Again, this is not merely to go before a magistrate and violate the truth; but in every criticism of our neighbor, no matter how just it may appear from our standpoint, as well as in all discussing of individuals in ordinary conversation, false witness is almost invariably born against the neighbor. Here, again, a carefully detailed analysis of all our words, yes, and

of all our thoughts about others, is the only method of avoiding a violation of this commandment.

TENTH COMMANDMENT.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's."

Every desire for the possession of the things that belong to another is covetousness. Any envious feeling that arises in the heart because of the superior position or advantages that another may enjoy, is one of the darkest phases of this covetousness. The earnest desire to have, to possess, more than enough to meet the necessities of our life to-day, is covetousness. Therefore the words of our Lord, "Give us this day our daily bread:" desires more than this are covetousness.

THE END.